

UNIVERSITY OF LONDON
INST OF EDUCATION

25 NOV 1966

NOT TO BE REMOVED
FROM THE LIBRARY



Digitized by the Internet Archive
in 2019 with funding from
UCL Library Special Collections

<https://archive.org/details/IOETNE077>

13 APR 1966 INDEX TO VOLUME 46

January to December 1965

ARTICLES

- Adolescent and Education. The, Robert W. Shields 159
- Adolescent Needs. The Bullring. A. J. Grainger 209
- Aids to Developing Countries - from Denmark. P. Nyboe Andersen 88
- Anthropology and the Search for Values. Lisa Peattie 182
- Are Pupils Human Beings? Hans Erdelt 177
- Art in Colleges of Education. Study of, Warren Farnworth 175
- Blasted Rose. The, R. E. Myers 35
- Building a Peaceful World Order. Role of Education. Elise Boulding 72
- Bullring. The - Adolescent Needs. A. J. Grainger 209
- Child's World. Science and the, Naomi Michelson 82
- Cologne, Projects in Language Teaching. A. Z. van't Hoff Stolk-Hulsman 65
- Comprehensive Schools. Sweden's View of, Virginia M. Rowley 223
- Conference on Culture and Scientific Values - Introduction. Samuel Everett 134
- Creative Aspect of Music in the Infant School. Elizabeth Barker 26
- Creative Living. Jean E. Lindsay 167
- Cultural Transition in a Nigerian Secondary School. Nicolas Hawkes 234
- Culture and Scientific Values, New York Conference. 134, 135, 140, 182, 187, 191
- Danish Design in the Sixties. Henning Nystad 84
- Decision Making in Teaching. Guide to, M. E. Kaye 155
- Denmark for Travellers. Nat. Travel Association, Denmark 96
- Denmark. Furniture Renaissance, Hakon Stephensen 87
- Denmark. Language Teaching in Bernadotte School, Berte Agerstad 62
- Denmark's Aid to Developing Countries. P. Nyboe Andersen 88
- Drama - Therapeutic Aspects. Sheila R. Harris 170
- Duty to Comment. Editorial. James Henderson 221
- Ecouter, Comprendre, Imiter et Parler (In English). J. Janssens 56
- Editorial. Elsie Fisher 201
- Editor's Letter. Margaret Myers 25, 41, 55, 81, 105, 133, 153, 181
- Editor's Notes. Elsie Fisher 201, 223
- Education for Cultural Integrity. The Ghanaian Case. K. Ampon Darkwa 68
- Educational Rhythmics for Normal and Handicapped Children. Ferris & Jenet Robins 45
- ENEF Members' Views on Teacher Training. Margaret E. B. Johnson 12
- ENEF Memorandum on Primary Schooling Submitted to Central Advisory Council for Education (England) 3
- English. Teaching of through Speaking it (Denmark) Bente Agerstad 62
- Finland - Reform of School System. Charles R. Toman 91
- French. Teaching of by Electro-acoustic Aid (Belgium) J. Janssens 56
- Furniture. Renaissance in Denmark, Hakon Stephensen 87
- Furthering International Understanding through World Literature Study. Eugene L. Baum 163
- German Teaching and Visiting Germany (Holland) A. Z. van't Hoff Stolk-Hulsman 65
- Ghanaian Case for Education for Cultural Integrity. K. Ampon Darkwa 68
- Guide to Decision Making in Teaching. M. E. Kaye 155
- Historical Science. International Congress, Vienna, 1965. J. J. Tomiak 238
- Human Beings? Are Pupils, Hans Erdelt 177
- Infant School. Creative Aspect of Music in the, Elizabeth Barker 26
- In Memoriam - Heinrich Jacoby. Franz Hilker and Sophie Ludwig 78
- In Memoriam - Martin Buber. Wilhelm Kosse 202
- Interdependence of Scientific and Cultural Values. (New York Conference) Samuel Devons 140
- International Congress of Historical Sciences - Vienna J. J. Tomiak 238
- International Co-operation by Telephone between Sydney & New York. Don McLean 217
- Jena Plan. Introduction in English. H. P. J. Liebschner 106
- Jena Plan. Preface in German. Else Petersen 107
- Jena Plan. Die Pädagogischen Minima (in German) Hans Mieskes 108
- Jena Plan. Die Jenaplanschule als Weg des Kindes (in German) Heinz Kumetatz 115
- (Summaries in English and French) 121
- Jena Plan. Die Arbeit einer Schule nach dem Jenaplan (in German) Theodor Rühaak 122
- (Translation in English) 126
- (Précis in French) 128

Kind of Guidance. A, Young Teachers' Discussion Group. Recorded by Caroline Nicholson	18, 47, 77, 93, 128
Language Teaching in the Bernadotte School, Denmark. Bente Agerstad	62
Lateness, Absence and Withdrawal. Elizabeth Richardson. Part 1	204
Part 2	227
Margaret Myers – Editorial Achievement. Elsie Fisher	201
Movement, On. Talma Ironi	44
Music, Creative Aspects of in the Infant School. Elizabeth Barker	26
Music Notation. The Reform of, L. Norman Moule	40
New York Conference on Culture and Scientific Values.	
1. Introduction. Samuel Everett	134
2. Science as a Social Force. Gerald Wendt	135
3. Interdependence of Scientific and and Cultural Values. Samuel Devons	140
4. Scientific Literacy for Every Man. Morris H. Shamos	144
Nigerian Secondary School. Cultural Transition in, Nicolas Hawkes	234
On Movement. Talma Ironi	44
Perspective from Social Psychology. A, Goodwin Watson	187
Physical Education as an Academic Discipline. Betty Redfern	37
Plowden for Export. Introduction. Raymond King	2
Plowden Report. English New Education Fellowship Memorandum	3
Plowden Report. ENEF Members' Views on Teacher Training. Margaret Johnson	12
Plowden Report. Will Plowden Come Full Circle with Newsom? G. M. Sharman	15
Projects in Language Teaching in Cologne. A. Z. van't Hoff Stolk-Hulsman	65
Pupils, Are they Human Beings? Hans Erdelt	88
Reform of Music Notation. The, L. Norman Moule	40
Reform of the School System in Finland. Charles H. Toman	91
Report on International Co-operation by Telephone between Sydney and New York. Don McLean	217
Role of Education in Building a Peaceful World Order. Elise Boulding	72
Search for Values – New York Conference, Report on Second Part	182
a. Through Anthropology. Lisa Peattie	182
b. A Perspective from Social Psychology. Goodwin Watson	187
c. Through Philosophy. Corliss Lamont	191
School System in Finland. Reform of, Charles R. Toman	91
Science and the Child's World. Naomi Mitchison	82
Science as a Social Force. Gerald Wendt	135
Scientific Literacy for Every Man. Morris H. Shamos	144
Study of Art in Colleges of Education. Warren Farnworth	175

Sweden's New Comprehensive Schools. Virginia M. Rowley	223
Teacher Training. ENEF Members' Views. Margaret Johnson	12
Teaching English through Speaking it, Denmark. Bente Agerstad	62
Teaching French with Recorders. Belgium. J. Janssens	56
Teaching German and Visiting Germany. Holland. A. Z. van't Hoff Stolk-Hulsman	65
Therapeutic Aspects of Drama. Sheila R. Harris	170
Through Philosophy – Search for Values. Corliss Lamont	191
World Affairs and the Teacher. Duty to Comment. James Henderson	221
World Conference on Education. Askov, 1965. Brief Report.	203
Young Teachers' Discussion Group. Recorded by Caroline Nicholson	18, 47, 77, 93, 128

AUTHORS

Agerstad, Bente: Teaching of English through Speaking it. (Holland)	62
Andersen, P. Nyboe: Denmark's Aid to Developing Countries	88
Barker, Elizabeth: Creative Aspects of Music in the Infant School	26
Baum, Eugene L.: Furthering International Understanding through World Literature Study	163
Boulding, Elise: Role of Education in Building a Peaceful World Order	72
Darkwa, K. Ampom: Education for Cultural Integrity – The Ghanaian Case	68
Devons, Samuel: Interdependence of Scientific and Cultural Values	140
Erdelt, Hans: Are Pupils Human Beings?	177
Everett, Samuel: Introduction to Contributions on New York Conference on Cultural and Scientific Values	134
Farnworth, Warren: Study of Art in Colleges of Education (Towards a basic course)	175
Fisher, Elsie: Editorial	201, 223
Grainger, A. J.: The Bullring	209
Harris, Sheila R.: Therapeutic Aspects of Drama	170
Hawkes, Nicolas: Cultural Transition in a Nigerian Secondary School	234
Henderson, James: Duty to Comment. Editorial	221
Hilker, Franz: In Memoriam – Heinrich Jacoby	78
Ironi, Talma: On Movement	44
Janssens, J.: Ecouter, Comprendre, Imiter et Parler. An audio-intuitive method for the teaching of French	56
Johnson, Margaret: ENEF Members' Views on Teacher Training	12

Kaye, M. E.: Guide to Decision making in Teaching	155
King, H. Raymond: English New Education Fellowship Memorandum to the Central Advisory Council for Education (England)	3
Plowden for Export – Introduction	2
Kumetat, Heinz: Die Jenaplanschule als Weg des Kindes	115
Kosse, Wilhelm: In Memoriam – Martin Buber	202
Lamont, Corliss: Search for Values – Through Philosophy	191
Liebschner, H. P. J.: Introduction to Articles on Jenaplan	106
Lindsay, Jean E.: Creative Living	167
Ludwig, Sophie: In Memoriam – Heinrich Jacoby	78
McLean, Don: Report on International Co-operation by Telephone, Sydney/New York	217
Mieskes, Hans: Die Pädagogischen Minima der Jenaplan	108
Mitchison, Naomi: Science and the Child's World	82
Moule, L. Norman: Reform of Music Notation	40
Myers, Margaret: Editor's Letter	25, 41, 55, 81, 105, 133, 153, 181
Myers, R. E.: The Blasted Rose	35
Nicholson, Caroline: Reports on Young Teachers' Discussion Group	18, 47, 77, 93, 128
Nystad, Henning: Danish Design in the Sixties	84
Petersen, Else: Preface – Jenaplan Articles	107
Peattie, Lisa: Anthropology and the Search for Values	182
Redfern, Betty: Physical Education as an Academic Discipline	37
Richardson, Elizabeth: Lateness, Absence and Withdrawal. Part 1	204
Part 2	227
Robins, Ferris & Jennet: Educational Rhyth- mics for Handicapped and Normal Children	45
Rowley, Virginia M.: Sweden's New Comprehensive School	223
Ruhaak, Theodor: Die Arbeit einer Schule nach dem Jenaplan	122
Shamos, Morris H.: Scientific Literacy for Every Man	144
Sharman, G. M.: Will Plowden come Full Circle with Newsom? (Secondary School Girls in Nurseries)	15
Shields, Robert W.: The Adolescent and Education	159
Stephensen, Hakon: Furniture Renaissance in Denmark	87
Stolk-Hulsman, A. Z. van't Hoff: Projects in Language Teaching	65
Toman, Charles R.: Reform of the School System in Finland	91
Tomiak, J. J.: International Congress of Historial Sciences; The 12th. Vienna	238
Watson, Goodwin: Perspective from Social Psychology	187
Wendt, Gerald: Science as a Social Force	135

BOOKS REVIEWED (and their authors)

Books at Bedtime: David Holbrook	104
Careers of Social Studies Students: Barbara N. Rogers	150
Children in Homes: Kenneth Brill and Ruth Thomas	23
Communist Education: Edmund J. King	48
Comparative Educational Systems: A. H. Moehlman	49
Cradles of Eminence: Victor Goertzel and Mildred George Goertzel	239
Deprivation and Education: M. L. Kellmer Pringle	198
Early Growth of Logic in the Child – Classi- fication and Seriation: Barbel Inhelder & Jean Piaget	20
Education and Contemporary Society: H. L. Elvin	179
Education for International Understanding: Council for Education in World Citizen- ship	195
Educational System in England and Wales: F. H. Pedley	131
Experiment in Education, An: Sybil Marshall	180
Family and Individual Development: D. W. Winnicott	102
French in the Primary School: M. Raymond and Claude L. Bourcier	49
Growth to Freedom; The Psychological Treatment of Delinquent Youths: Derek Miller	21
How Children Fail: John Holt	197
In Quest of Meaning: Margaret Isherwood	50
Inquiry: Robert L. Arnold and W. Charles Lahey	197
Keen Edge, The: Poetry by Adolescents – Jack Beckett	130
Learning to Live: Beatrix Tudor-Hart	80
Meaning of the 20th Century: Kenneth Boulding	151
Quest for Love, The: David Holbrook	103
Recorded Poetry	239
Rocznik Komisji Nauk Pedagogicznych – Polish Education during the Hitler Oc- cupation	22
Sanity, Madness and the Family: R. D. Laing and A. Esterson	21
School Broadcasting and the Newsom Re- port: John Scupham	102
Science for the Eights to Twelves: Associ- ation for Childhood Education	152
Science and Culture, Daedalus. Winter 1965: Gerald Holton (Ed.)	151
Scientific Age, The – Impact of Science on Society: L. V. Berkner	195
Sexual Behaviour of Young People: Michael Schofield	218
Story of the New Education: William Boyd and Wyatt Rawson	79
Teaching of Social Studies in the British Universities: Kathleen Jones	150
Technology and Social Change: Eli Ginzberg	151
Thinking in Structures: Z. P. Dienes and M. A. Jeeves	198
Words Your Children Use: R. P. A. Edwards and Vivian Gibbon	104
Young Children and Science: Association for Childhood Education	152

REVIEWERS

Cavanagh, John R.	195
Clark, Leonard H.	197
Darbyshire, Elizabeth	23
Dovey, Dora	180
Fereday, E. Lionel	152
F. P. C.	49
Hacker, Rose	218
Hemming, James	102
Henderson, James L.	50, 79, 179, 239
Holmes, Brian	49
Houston, Donald	23
Jacobson, Willard J.	151
Kahn, Jack H.	103
King, H. Raymond	195
Leslie, R. F.	22
Miller, Wright	48
Myers, Edgar	21
Myers, Margaret	102
Nicholson, Caroline	80
Porter, James F.	130
Rendel, Margherita	131
Simpson, Myrtle	104
Squire, Jane	104
Stevenson, Olive	198
Tahta, D. G.	198
Wallace, J. G.	20
Wallbridge, John	197
Young, Priscilla	150

CONFERENCE REPORTS

1. National Science Teachers' Association with US Section NEF and recognition from UNESCO, held in New York 5-6 March 1965	134 following
2. New Education Fellowship – International Conference – Askov, Denmark, 1-10 Aug- ust 1965. Preliminary Report	203

CORRESPONDENTS

A Correspondent	178
Barnes, Bob	150
Phillips, L. R.	132
Sharwood, Smith John	179

the New Era

in home and school

Associate Editors

Australia: Donald McLean & Loris Russell

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Lucile Lindberg

Editor: Dr. Margaret Myers

Mall Cottage . Chiswick Mall . London W4 . England
telephone RIVerside 6484

CONTENTS

Raymond King	Introduction: Plowden for Export	p. 2
ENEF Memorandum to the Central Advisory Council for Education (England)		p. 3
Margaret E. B. Johnson	ENEF Views on Teacher-Training	p. 12
G. M. Sharman	Will Plowden come Full Circle with Newsom?	p. 15
Caroline Nicholson	records a young teachers' discussion group: 'A Kind of Guidance'	p. 18
Reviews	J. G. Wallace; Edgar Myers; R. F. Leslie; Donald Houston; E. Darbishire	p. 20

WHY NOT JOIN THE N.E.F.?

Whether you are a parent who cares about his children's education, a teacher, fresh from college or experienced, or are faced with the problems of the young industrial worker, the New Education Fellowship has something to offer you. It keeps you in touch with the latest educational developments and with first-class minds throughout the world. It organizes conferences, lectures, seminars and discussion groups at which educationists from many lands meet and compare notes.

Founded in 1921, one of the consultative bodies to Unesco, it has Sections in 20 major countries and contacts everywhere. Enquiries to: The Administrative Secretary, Miss Y. Moyse, 55 Upper Stone Street, Tunbridge Wells, Kent, England.

Introduction: Plowden for Export

Raymond King

There may be some justification for the view of teachers in other parts of the world that we English teachers accept the illogicalities of our own educational system with an irritating complacency.

I do not know how to explain why, when we set about a thorough investigation of our school education, we should have started with the 15-18 age group, which was the subject of the Crowther Report in 1959, and then have proceeded, in the Newsom Report of 1963, to the 11-15 group in secondary modern schools and finally launched a three year study of our primary schools, upon which the Plowden Committee is expected to report in 1966. Logically we ought to have started at the other end. But, as the politicians have recently assured us, we are educationally a 'backward' nation. We do things in reverse.

The Reports I have mentioned are the work of appropriate committees of the Central Advisory Council for Education in England, and take their names from the chairmen of these committees.

Thus we can quite fairly vent the blame on personalities, if there is anything in the Reports we dislike.

Anyone interested is at liberty, indeed is invited, to send in views and recommendations to be considered by the Advisory Committee. The English Section of the NEF was among the bodies specifically asked to submit evidence to the Committee on primary education, to the chairmanship of which the Minister of Education, with our characteristic English love of the amateur, appointed Lady Plowden.

The Plowden enquiry gave the English Section of the NEF a valuable opportunity to assess the views of its members on all aspects of the primary school. Some important findings appear in this issue of **The New Era**. Although they were the result of specific study of the English scene, the reports deal with the primary stage of education in a way that bears on the problems of primary education everywhere. They are not parochial problems: we do not expect **The New Era**, as the main organ of the NEF, to work the handle of the English

Section's parish pump.

The general aspects of the enquiry relate to:—the stages of primary schools and their size and organization, the special problems of handicapped children, the training of teachers for primary work, and the relation of home, school, and community.

The English Section's evidence, however, is selective. We did not attempt complete coverage of the multitude of points involved in any or all of the main heads of the enquiry.

The method of procedure was to circularize all our members with details embodied in a quite elaborate questionnaire, and ask them to form discussion groups where possible, select the points for their special investigation, and submit the views they arrived at. The date by which evidence was required allowed them about four months to do this.

As collater of the reports I found I had to deal with about fifty, some from individuals and some from study groups. In weighing ENEF opinion, which on particular issues was often diverse, allowance was made for the number of individuals in the various groups.

The three most important ideas that emerged were: a firm belief in the educability of *all* children, the need for continuity in the educational process, and the desirability of more in-service training for teachers, especially in the newer techniques and methods to meet the new demands of a changing educational situation.

There was a universal call for more nursery school education from 3-5 years; strong resistance to the idea that the age of entry to the primary school should be raised to 6 (to relieve the shortage of teachers), although the majority of members would be quite happy to have only half-day schooling for children of 5.

It was a matter of great interest to find that about threequarters of the members who gave their views would prefer transfer from primary to secondary education to take place at 12 or 13, instead of at 11 years, which, since the Hadow reorganization that gradually proceeded from 1926, has been the age fixed for transfer. Selection of children at 11 +

[See foot of next column]

English New Education Fellowship Memorandum to the Central Advisory Council for Education (England)

The English New Education Fellowship has circulated the Central Advisory Council's questionnaire to its members in all parts of the country, and they, either in their individual capacity or, where possible, working in groups have submitted their findings.

From their reports it is evident that many have found difficulty in bringing an adequate and coherent presentation of their views on primary education in all its aspects within the limitations of a questionnaire. In the nature of the case, the questionnaire frames an analytical series of specific questions, some fundamental, some logically dependent on fundamentals, and others empirical and dependent upon the individual's judgment, observation and experience of a system, in which there are wide variations in practice, standards, provision, organization, and in fact general educational adequacy between school and school.

Hence the replies that have been prompted and guided by the questionnaire enable the ENEF to ascertain the trends of opinion among progressive teachers on a wide range of particular issues dealt with seriatim, and on certain directions of change which these teachers would wish to see followed. But an analysis of the material so gathered does not present the coherent, balanced psychologically and

[Continued from previous page]

for secondary education was fairly universally condemned.

In the opinion of our membership, a view shared by many other educators, the most pressing problems in English education are:- first, the need for more teachers, and for more appropriate training for graduate teachers of pupils up to 13, and, correlatively, for smaller classes. Only so could individuals at the primary stage be given the care and attention that would eliminate many of the problems that have hitherto been carried forward to make the progress of many children at the secondary stage more doubtful and difficult than it needs to be.

sociologically relevant picture of primary education as the Fellowship conceives it, nor does it clarify the aims and principles that should govern the development of primary education during the next phase.

The ENEF therefore considers that the most useful service it can offer to the Central Advisory Council is to submit a statement of principles that the Fellowship regards as fundamental in the education of children, and the criteria by which present practice in the schools and future positive advance both in the quality and availability of the education they provide should be judged. In making certain consequent recommendations, attention will be concentrated on a number of critical and key issues, the importance of which our members teaching in schools, training colleges and university departments of education have stressed in their replies to the questionnaire.

We hope that a statement of this nature will assist the Central Advisory Council in their onerous task of distilling from the mass of material that the questionnaire will provide the essence of the primary school as we all wish to see it, and the spirit that should inform it. We envisage it as a community in which a totality of appropriate conditions, involving method, approach, content, relationships, and a rich reassuring, stimulating environment make learning a natural joy for children, and growing up a confident acceptance of new and shared experience.

The questionnaire identifies certain factors in this totality of experience, but rightly to order and evaluate them and embody them in recommendations for a replanned primary system will not only involve constant reference to fundamental guiding principles, but will also reveal areas in which there has so far been inadequate systematic investigation on which to base firm conclusions.

In these circumstances the ENEF believes that certain accepted fundamental principles and tested criteria will prove better guides to formulating recommendations within the Council's terms of reference than an attempt to strike a balance between opinions, inevitably divergent, on such matters as can be appropriately embodied in a questionnaire.

We would therefore ask the Council to consider the following statement and the implications that we derive from it.

TWO FUNDAMENTALS

Respect for Individual Human Personalities

The first fundamental that should govern and inspire the education of the young is a respect for individual human personality. This principle, whether argued from a philosophical or religious point of view, we accept as a postulate. It means respect not only for achieved and mature personality but for personality in the making: in other words the child's developing personality should be central to the whole educational process. In the education of the young child the subject matter of instruction may almost be regarded as incidental. Education is an experience of the individual child in his increasingly manifold and complex relationships. The success of the process can be measured only in terms of his healthy and progressive all-round growth towards maturity.

Hence the primary criterion of the quality of the education the schools provide is how fully it serves the nature and needs of children as individuals and as persons developing in and through relationship.

Education is a Process of Growth

The second principle has already been implied, since it cannot be divorced from the first. Intuitively grasped by earlier educational reformers, and increasingly validated during the present century by child study, drawing on a wide range of human and social sciences, it is the principle that **education is a process of growth**. Important at all stages, this principle is paramount during the years of childhood during which growth in all aspects of personality is so marked and its healthy progress so critically important.

Its application leads to a conception of education not as formal instruction nor a shaping of the passive from without, but as the nurture of the whole personality and the fostering of growth from within towards a succession of maturations which reveal themselves as readiness for the next appropriate phase. To force upon a child a phase of learning for which he is not ready leads to failure, unhappiness, and a reluctance to learn, from which he may not easily recover.

The development of the child, like that of any other organism, proceeds by interaction with the environment. In the school situation this active process takes place within an environment — physical, social, mental and spiritual — controlled and tempered to the child's needs by the teacher. The function of the school is to provide as rich and nourishing an environment as possible. And in this respect the schools must for many children compensate for the environmental poverty of the home.

The process of growth and maturation is best fostered when two essential conditions are satisfied: first, when the educational experience promoted by the teacher is one in which the child can fully participate, and which he can therefore enjoy: in other words the content and method of presentation must be appropriate to the individual child's stage of development: secondly, when the experience takes place within a field of human relationships, both with his teacher and his fellows, which gives him confidence, stimulation, and a sense of personal well-being.

For these reasons we give unqualified support to the dictum of the 1931 Primary School Report that the primary curriculum should be thought of in terms of activity and experience rather than of knowledge to be acquired and facts to be stored.

Principle and Practice

We do not doubt that the principles of respect for individual personality, and of education as a process of growth, command ready assent from those engaged in teaching. But we have misgivings lest a too facile assent may be given while ignoring the deep and far-reaching nature of their application. They support what we find admirable in the primary schools. And yet there continue to exist practices, modes of organization, methods and conditions which tacitly negate them. These are perpetuated by pressures due to inadequate provision, accommodation, and environmental amenities, to the shortage of teachers and auxiliary staff, to overlarge classes, and to the inertia of traditional attitudes on the part of the public, the administrators, the parents, and the schools themselves. The ENEF would heartily support recommendations by the Central Advisory Council

that identified and aimed to remove these pressures by short or long term measures as appropriate in a phased Plan, in order to liberate the primary schools from ideas and practices which have outlived their relevance, and to enable all schools to move more rapidly towards the standards of the best.

With the above considerations in mind, we submit our views on a number of issues which we regard as of crucial importance.

1. THE EDUCABILITY OF CHILDREN

The 1931 Report on the Primary School promulgated a formative set of enlightened aims designed to broaden the field of the new junior schools which it brought into existence as separate entities. These schools had inherited the earlier preoccupation of the 'elementary' tradition with the 'three Rs' and a drilled standard of performance in a narrow range of mental accomplishments. A more educative pattern had been set by the pioneer nursery schools and an increasing number of infant schools and departments. Under the stimulus of the Report this pattern tended to move onwards to the junior schools, bringing about changes which have affected all in some degree, and in a growing number a transformation that has made them communities in which children learn to live as growing persons developing, through activity and experience, the whole of their potentialities.

It was, however, unfortunate, and it proved adverse to the realization of the enlightened aims of the Committee, that their thinking was governed by the then current psychological presumption that 'intelligence' was largely innate, and measurable by group intelligence tests in which the verbal factor was predominant. It was thought that the inherited mental endowment predetermined a limit of educability which could be comparatively assessed at a quite early age: further, that as children grew older the distance between their relative capacities inevitably grew wider.

This was a pessimistic doctrine for the majority of children, who found themselves, often from the very beginning of the junior school stage, excluded from the more promising 'scholarship' classes, who

alone had the hope of qualifying for a selective secondary education.

The same doctrine fastened the '11 Plus' examination upon the junior schools and virtually made them the essential part of the selective process. More than any other factor, the 11 Plus has thwarted the primary school in the adoption and achievement of the aims that a truly educative experience for all children demands. **The 11 Plus examination, together with alternative, more concealed methods of selection at 11 plus, should be removed from the primary school and replaced by a system of continuous guidance within a comprehensive organization of secondary education.**

Until this is done, the adverse effects of a theory that is no longer tenable will continue to prevent children from being regarded individually as unique personalities capable of growing to fuller stature in and through a fostering and stimulating environment, and of developing capacities that are not fixed and predictable but largely the product of the educational experience itself.

Other conclusions follow:

In order to compensate socially deprived children for what they lack in environmental nurture and the educative efficacy of rich human communication, **nursery schools should be made available as a priority in certain areas.** We do not doubt that all children would benefit by nursery education, but priority should be in relation to need. Special steps should be taken to afford this provision for children who are placed in residential institutions, since these must be regarded as amongst the deprived.

The temptation to raise the age of entry to the infant school to 6 years (as an expedient to meet the problems of provision and staffing in face of the pressure of the new 'bulge' in the birthrate) and the prospective raising the compulsory age of schooling to 16, should be resisted.

It is true that children from good homes and favourable social environment might not suffer seriously, or even at all; but the effect upon socially deprived children at this crucially formative age would be tragic. If the compulsion to attend school full-time at 5 is relaxed at all, it should be only upon application by the parent supported by

sufficient evidence that the child's educational welfare is safeguarded. We consider that for a child starting school at 5, attendance for a half day should be permissible, certainly for the first term.

But full time education for all children should be available at the age of 5, and, in order to ensure that all have full three years in the infant school, it would be a sound measure to admit them at the beginning of the year in which they reach that age.

Because the schools too often turn a social handicap into an educational handicap by excluding from their more promising classes children of initial low performance, thus still further depressing their potential standards, primary schools should be urged not to divide children prematurely into 'ability streams'. We should regard it as still better at the primary stage if individual and group methods could be devised universally, as they have already been in a growing minority of schools, so that the 'streaming of ability', recommended on mistaken grounds by the 1931 Report, would disappear from the regular practice of the schools. This would not rule out re-grouping of pupils for

**UNIVERSITY OF BRISTOL
DEPARTMENT OF EDUCATION**

and

The Central Training Council in Child Care

**ADVANCED COURSE IN RESIDENTIAL
WORK WITH CHILDREN AND
YOUNG PEOPLE**

This senior one-year training is a generic course in which experienced staff from various types of residential work with children and young people study together. It is designed for those wishing to improve their qualification for posts of responsibility in places such as approved schools, boarding schools and homes for maladjusted children or children with other handicaps, children's homes and hostels, reception and remand centres, and certain penal institutions.

Applications are now invited for the course starting in mid-September 1965. Candidates must have had at least three years' residential experience with children or young people. Preference is given to those between the ages of 25 and 45. Some recognised previous qualification in the education or care of children is normally required but may be waived in exceptional cases. Grants are generally available from the Central Training Council though many authorities are prepared to second staff on pay.

Details and application forms are obtainable from the **Secretary, Central Training Council in Child Care, Home Office, Thames House South, Millbank, London SW1**. Closing date for applications **28th February, 1965**.

TEACHERS AND PARENTS

A few more of each required to clinch the starting of a community on a country estate, based on philosophy, social sciences and humanist values with its own educational system. Only for pioneers, content with residence, same allowance for all for basic necessities, and the satisfaction of practising a way of life.

Write c/o The New Era, Box C.

certain limited and specific purposes, e.g. groups for remedial work at any stage, and groups for special talent, foreign language, etc., at the upper end of the school.

There is one very important matter that does not appear to be specifically raised in the questionnaire but which may appropriately be brought to the notice of the Advisory Council in a section dealing with the educability of children.

In our view much more might be done at the primary stage to identify and remedy incipient disorders of character and relationship. Such personal inadequacies of individual pupils are often left to become confirmed so that they cause serious trouble at the secondary stage. Most of them can be identified quite early in the primary school: excessively ostentatious behaviour, solitariness, anti-social destructiveness, unwarranted aggressiveness, sneaking, romancing, and other evidences of compensating for a deep sense of personal inadequacy or of seeking an outlet for unexpressed anxiety.

If delinquency at the secondary stage is to be controlled, these disorders must be dealt with as they show themselves and while they are susceptible to treatment. We are not referring to disorders serious enough to call for resort to the guidance clinic, but to troubles that can be helped by the teachers, with the assistance of the educational psychologist, by means of the school's own resources for social rehabilitation.

To give these children the social education they need calls for smaller classes, certainly not more than thirty, and time and opportunity for the teacher to meet children sufficiently often in even smaller groups.

The primary school should be based on the principle that all children are educable to a degree

that cannot be predetermined, and so organized and staffed that it can identify and meet the special needs of each as they arise.

2. CONTINUITY IN THE EDUCATIONAL PROCESS

The conception of education as a process of growth implies a continuity which the present system often fails to maintain. Transition becomes a problem only when the natural extension of the child's learning is broken by artificial gaps.

We hope that the Central Advisory Council will firmly emphasize that continuity in education is essential, since all the evidence we have tends to show that this principle is inadequately embodied in our educational organization. Instead of ensuring a smooth continuity in the child's passage through his school life, the mechanism creaks at the joints, notably at the stage of transfer from primary to secondary.

We use the word mechanism because there appears to us to be no inherent or organic reason why transfer from primary to secondary should be fixed for children generally at the age of 11.

Administratively it was convenient when all-age schools were resolved into two stages and the leaving age for most children was 14, that the secondary stage should not be too short to offer an adequate phase of educational experience: that is to say, it should be not less than two to three years. Now that the age for compulsory attendance has been raised to 15 plus, and in due course will be raised to 16, this condition no longer applies. The age of transfer can be considered in a more educational way.

The principle of continuity permits differentiation between the primary and the secondary phase on the grounds that an education appropriate to the adolescent stage of growth is different from one suited to pre-adolescent years. We do not consider that this differentiation can be stated in terms of different educational aims for the two phases, and certainly not in terms of any change in the educational principles that support these aims.

For the adolescent the approach will still have regard to the needs of the individual, but will take into account the just claims of society upon the

schools it provides. What is learned will be directed to, and to some extent measured by, the life and work of the outside world, and the adolescent's realization of himself as part of this world. After the age of 13 it is appropriate that vocational orientation in the broad sense, including the moral and social aspects, should come to be an integral part of a purposive curriculum. This will help to supply for many the motivation to acquire the more systematic knowledge in particular subject areas and the greater concentration on particular skills which are appropriate at this stage.

But as in the primary phase, education should have regard to the continued development of the whole personality, should be relevant to the adolescent's interests, and should aim at expanding his

NEW from PITMAN

INSTANT READING

Maurice Harrison, M.A., M.Ed., B.Sc.

Director of Education in the
County Borough of Oldham

A balanced examination of the aims and achievements of the new alphabet (i.t.a.). A provocative book, which should be required reading for all teachers of young children

20s net

A GENERAL COOKERY BOOK

Beatrice Clay, M.B.E.

Fully covers the requirements of the domestic science syllabuses of the various examining bodies for school certificate.

2nd edition 8s 6d

PRACTICAL SCIENCE FOR JUNIORS

P. L. Cheesman

A general science course in three books each with thirty subjects of special appeal and interest to juniors. Numerous illustrations show the simple apparatus to be made and used. Each book contains useful teachers' notes.

Books 1-3 5s each

Pitman Parker Street London WC2

perspectives upon a world that is real to him, so that his schooling and the life he feels to be 'real' do not diverge in such a way as to leave him in a state of apathy and boredom with his education — a danger of which we are already well aware.

The fundamental aims of education do not change on a child's passage from primary to secondary school.

Transition between the two stages should depend on growth and maturation — the readiness for the next phase. It is therefore not possible to identify for all children a fixed age of transition. It may be desirable to fix an age of **transfer** between schools, though some flexibility might be allowed here. Actual transfer is almost inevitably a sudden procedure, although much can be done to mitigate the break by greater attention to the more gradual phase of transition.

There will be general agreement to designate education beyond the age of 13 as secondary, as there is to designate education up to 11 as primary. We find considerable difference of opinion as to where the transitional years 11-12 and 12-13 should fall. We therefore think that much flexibility should be encouraged and variation permitted within the discretion of local authorities, according to the circumstances, needs, and available provision in different areas, to plan in their own way for an effective transitional phase during these years, whether in the primary school or in the secondary school or in both.

Far more than at present the schools should plan the years from 11 to 13 as a continuative phase from the primary. During this phase the class teacher, or form master, should continue to play an important role in the child's general education; the curriculum should be extended in a more integral way, and the special subjects and the specialist teacher should be more gradually introduced.

We consider that this transition can be well effected where children move all together from comprehensive primary to comprehensive secondary, and the first two years of comprehensive secondary are not dominated by the methods, objectives, organization and socio-disciplinary arrangements appropriate to adolescents and young persons of 14 to 19, but are planned for children of

11-13. This assumes transfer as at present at 11, and a separately organized lower school within the comprehensive, enjoying its range and variety of provision and staffing, but having its own regime.

The view that transfer should take place at 13 has been put forward by a number of experienced teachers, on the grounds that the retention of the 11-13 age groups within the primary school is necessary educationally for the children, and would be more stimulating for primary school teachers than any other measure, because it would give them the satisfaction of working through to the natural conclusion of a stage of development. It would enable the primary school to achieve the crown of its own work, and solve the transitional problem referred to above by effecting transition before transfer. It might however require some interchange of teachers and pooling of facilities between primary and secondary to assure to the primary schools, especially the smaller, all the specialist teaching skills and special provision they required.

It may be that a compromise offers the best solution.

If the primary schools could develop their work to cover the 11-12 age group, without the false and damaging 'climax' of the 11 Plus examination, and preferably without the burden of selection, their teachers would achieve the satisfactions and standards desired; the new approaches to mathematics, science and a foreign language could be healthily developed; and the pupils could pass on to a first year in the secondary school, designed to complete the transition begun in the last year of the primary, before the phase of pubescence. In view of the well-marked phenomenon of earlier pubescence, it may well be thought that strapping young men and buxom young women of 13 might feel restless in the primary school.

In short, provided that education is understood as a process of individual development within a matrix of social relationships, there are probably several administrative patterns that would work well. The present system gives cause for anxiety in so far as the content of the curriculum tends to be divorced from the child's needs and interests as a person as he grows older. What we claim for the primary school is that it should be a place where the

curriculum serves children and not children the curriculum, and that, whatever the administrative pattern, this principle should remain paramount during the whole period that the Council take within their purview.

The Earlier Stages of Primary Education

We wish to add a few observations upon continuity at the earlier stages of primary education.

We consider that from this point of view the combined nursery-infant school has marked advantages. Influence in such a school tends to be from the nursery stage upwards, and we find this to be good.

In the junior-infant school, the influence tends to be from the junior school downwards, and we consider that where a school is so arranged the nature of the Infant school, its methods, claims and share in the available provision should be safeguarded by an infants' mistress with full control of the curricular time-table and methods, and of the capitation and other allowances.

Provided that the component schools have their own reasonable autonomy, there are great advantages in having nursery, infant and junior schools within one administrative unit on one site, and for giving the utmost encouragement to teachers to practice at more than one stage. Men teachers in the junior school should spend some time in the infant school, and class teachers might with advantage retain their class from the last year of the one stage over the first year of the next.

3. THE TRAINING OF TEACHERS

We restrict our observations under this head to the one set of considerations that we regard as paramount.

No system of initial training for teachers is sufficient to carry them through their teaching lives. The teacher's function is not learned once for all in training college, or university education department, but must be learned and relearned during the whole of a teacher's professional life. If the teacher does not continue to learn, he disqualifies himself for the job of teaching.

UNIVERSITY OF LEICESTER SCHOOL OF EDUCATION

DIPLOMA IN THE SOCIOLOGY AND PSYCHOLOGY OF EDUCATION

Applications are invited from professionally trained teachers and social workers for this one year full time course of study in the sociology and psychology of education. Special attention is given to the development of individual and group research and the fields of professional training and administration.

Particulars and application forms may be obtained from The Secretary, Centre for Teachers' Services, 328 London Road, Leicester.

This is a subject on which we speak with great experience and authority. The body of teachers who constitute the ENEF affirm by their membership their conviction that continual renewal of knowledge, evaluation of experience, discussion of new insights afforded by advances in the human and social sciences, sharing of discoveries in method and approach, and continual refreshment of spirit and purpose are needs that must be satisfied if their teaching is to preserve its quality. By putting themselves to school and renewing the educative experience, they improve their capacity to teach others. It is a mode not only of individual but also of corporate re-education. We should like to see far more of our teachers afforded such or similar opportunities.

We would urge that a far larger share of our educational resources than at present should be devoted to the building up of a regular system of in-service training, which would not depend upon the enthusiasm, devotion or professional ambition of a somewhat limited number, or upon a teacher's nearness to an existing centre and freedom from extraneous commitments, but which would suffice to service the whole body of teachers at appropriate times in their career. We would urge that the Central Advisory Council examine the whole effective field of in-service training, and, for the sake of improving the quality of teaching in the schools, make recommendations for its development.

This is more urgent at the present time than at any previous time in the present century, owing to the many new demands upon the schools, the speed of change in both the content and techniques of teaching, the impossibility of bringing all the new

skills the teacher needs, let alone the experience to apply them, within the scope of initial training, and, for the older teachers, the obsolescence of much of the training they received in the pre-war years.

A subsidiary but nevertheless important and related point concerns the relation of the staffs of the training colleges and departments with the actual work of the classrooms. Lecturers need frequently to renew their first-hand experience of teaching children, and should undertake regular lessons with a class in one of their practising schools, in order to demonstrate to their students the methods and practices about which they lecture, and to discuss with them live current examples of classroom situations in which both teacher and student have been involved.

This kind of practice is in our view too infrequently adopted.

Relations between the schools and the training establishments should be much more integral to the organization of both if the educational climate at the present time is to be as healthy and stimulating as it has need to be.

4. THE RELATIONSHIP OF HOME, SCHOOL, AND COMMUNITY

The knowledge we now have, both of individual development within a matrix of good relationships and community life, and of the principles governing the maintenance of a socially healthy society, has immense and urgent implications for the schools and their development during the next phase. We have reached a point at which our thinking and practice in the field of relationships between home, school and community need to be considerably augmented.

There are three aspects of this relationship in which new psychological and sociological awareness and insight support the extended role which the schools now have to undertake to help bring about a state of affairs in which society may become more coherent and educative to its members.

(a) The School as a social nucleus in the community
The school hitherto has been regarded as a functional organization in the society it serves; but with the changing social pattern it has become

something more. Schools now find themselves in a position in which they are able to relate homes and families into larger units of interaction and co-operation, and many have willingly begun to assume this role. In many areas which have few, if any, of the characteristics of true communities, the schools have become centres of coherence. In a fragmented and 'atomic' society this emergence of the schools as social 'nuclei' is a social phenomenon of great significance.

To fill this role requires on the part of the schools much stronger and more flexible links with the community than those which result from occasional parent-teacher meetings and Open Days, valuable as these have proved in themselves and in what has often developed from them.

We hope that the Advisory Council will encourage the schools to establish and expand all kinds of active and purposeful relationships with their neighbourhoods: parent education through discussion-series which can often be enlivened with the help of the literature and films that are available: social service as a bridge between the school's curricular aims and the community aspirations of the neighbourhood: an accepted 'presence' in the school of the community, maintained by leading representatives and ordinary citizens through frequent visits: active association of the school with causes promoted in its area and participation in local 'drives' for community improvements. The school, and the area and parents served by the school, need to be much more closely identified with one another than they have been hitherto. In this connection, many village schools, small though they may be, can give real service to their community. They should not heedlessly be closed.

(b) Child Development

Community relations have a bearing upon what we said earlier about child development. Children need a wide and varied environment in order to realize themselves as well-founded and confident personalities. They also need to acquire, as they grow, a valid perspective on the world around them, including a valid moral perspective. We must look upon the child's world as an expansive one, and overcome the narrownesses that thwart the achievement of these developmental aims. The home by itself is not enough, nor is the school by

itself. Nor do the vague impacts of wider society and the mass media supply what is needed. Variety of experience can only become meaningful if there is a sufficient element of coherence in it. To provide a varied but reasonably coherent environment for the child requires that parents shall understand and share in the child's school-centred activities at the same time as he is acquiring his perspective upon society. Then we may expect that his growing social awareness will be accompanied by an awakening sense of the common purposes running through home, school and community, that underlie the many cross-currents of surface conflict. But there is the less chance that the conflicts will reduce him to a state of confusion and apathy — a predicament to which many young people today are a prey, and for which we adults have little right to blame them. It is the lack of coherence in the child's social experience, its fragmentation between home and school and the community they find outside them, that induces these attitudes.

At the primary stage children are agog for experience and on the look-out for models among grown-ups through which in their own way they can learn to discover themselves. They are often handicapped by a narrow and impoverished field of experience. This we should endeavour to open wide enough through developing the pattern of relationships suggested in the previous section. This would help to provide, along with the kind of curriculum we have recommended, a rich and formative environment for the primary school child.

(c) **The changed image of the Teacher**

Though the old 'stereotype' of the teacher, as belonging to a class apart, censorious, opinionated, narrow in outlook and sympathies, identified with recollections of failure, condemnation and punishment, still makes him suspect to many ordinary people, this image is now an anachronism. It runs counter to the new role of the school in society. To more knowledgeable people it has little basis in contemporary fact.

The new humanized image of the teacher is being established through the ways in which schools are developing their relationships with the community. The more they contribute, in the ways we have suggested, to the emergence of a new social pattern, the more will the teacher's role be respected in society and his status raised.

To maintain and enhance the role and status of the teacher and to strengthen the schools in their new function as social 'nuclei', much more attention should be given in teacher training, and in subsequent in-service training, to the study of society and of contemporary human problems, and to the techniques necessary to apply these studies in home, school and community relations.

On discute l'éducation comme un élément de croissance. L'estime pour chaque enfant individuelle demande que les leçons conviennent à son propre degré de progrès, et qu'ils existent dans un milieu des rapports humains.

Le cours d'enseignement primaire devrait contenir l'activité et l'expérience plutôt que l'acquisition de connaissance. La sélection (s'il y en a) pour l'éducation secondaire devrait être plus tard qu'à présent, et enlevée de la responsabilité de l'école primaire. Il faudrait bien plus d'écoles jardinières.

Le système dont les étudiants eux mêmes ont l'occasion d'enseigner dans les écoles pendant leur propre éducation devrait être étendu. L'école devrait devenir un centre d'attrait pour la communauté, et si le professeur y contribuait plus, on lui accorderait plus d'estime et sa position sociale ainsi serait plus élevée.

Il faudrait se rendre compte de ses idées au cours d'enseignements des professeurs.

Die Erziehung wird als ein Verlauf des Wachstums diskutiert. Die Rücksicht auf jedes einzelne Kind erfordert dass der Unterricht sich seiner Entwicklungsstufe anpasst und sich innerhalb der menschlichen Beziehungen ereignet.

Der Volksschullehrplan sollte sich auf Tätigkeit und Erfahrung mehr konzentrieren als auf die Erwerbung des Wissens. Es wäre besser wenn die Auswahl (wenn es solche gibt) für die höheren Schulen später stattfände und auch gänzlich von der Volksschule entfernt würden. Es ist sehr notwendig dass mehr Kindergärten verfügbar sind.

Die Fortsetzung der Ausbildung von Lehrern und Lehrerinnen während sie schon unterrichten in den Schulen muss aufgebaut werden. Die Schule sollte einen sozialen Kern in der Gemeinschaft sein. Wenn der Lehrer mehr zu der Gemeinschaft beitrüge, würde seine soziale Stellung höher eingeschätzt und sein beruflicher Status würde heraufgesetzt werden.

Die Ausbildung der Lehrer muss diese Ideen berücksichtigen.

LOOK OUT

Dr. James L. Henderson's 20 Look Out articles, January 1963 - December 1964, will soon be published in booklet form, price 5s. 6d. post free. Apply to: The New Era, Mall Cottage, Chiswick Mall, London, W4, England; or to Miss Moyse, NEF, 55 Upper Stone Street, Tunbridge Wells, Kent, England.

ENEF Members' Views on Teacher-Training

Margaret E. B. Johnson

There are times when we need not ask some Power to give us that gift 'to see ourselves as others see us'. Opportunities for such insight present themselves — especially it seems to groups or categories of us. I have now been a training college lecturer for over a decade; more than once of late I have seen a composite picture of teacher-training as seen by 'others', which I do not altogether like — I might almost say which I do not want to recognize. One looks clearly at the picture, however, in the hope that it may 'from many a blunder free us, and foolish notion', and the exercise should be both interesting and profitable.

The picture that I am contemplating at the moment has been drawn largely by members of the English Section of the NEF, so warrants careful scrutiny. I have been invited to peruse the various memoranda sent in by groups and by individuals in answer to the Plowden questionnaire. I have been looking particularly at what people have said about the training of teachers. Although some of the material was submitted by people within the training college set-up, there were a few groups comprised of young teachers, or a mixture of teachers, retired teachers and parents, by no means all members of the Fellowship.

Training Schools like Teaching Hospitals?

The most devastating — or the most challenging —

opinion expressed by one group is to the effect that 'the entire concept of teacher-training needs to be reformulated. To attempt to patch up the existing system is simply to perpetuate its shortcomings.' This group believes that the training of teachers should be carried out in Training Schools analogous to Teaching Hospitals, with the student as an accepted part of the school life, the site to include lecture and tutorial rooms as well as primary and secondary schools. This would indeed mean a desirable integration of the roles of class teacher and tutor with 'the calibre of class teaching observed by the student uniformly above average', etc. But — and the group was prepared for this concept to prove totally unacceptable — how many students could be trained for three years in each set-up? How many of these training schools should we need to take the place of the 80,000 training college places that some advocate, or the 110,000 suggested by others?

In their alternative to this suggestion this group still want to see the class teacher as the student's chief mentor on teaching practice, to be consulted before the practice, to be regarded as responsible throughout, and to give the report which should be the significant factor in assessing the student's performance. This again fails to take account of the numbers of students needing practice each year: if all students could be with stable, progressive and experienced teachers this might be eminently desirable, but when so many of the students each time have to be with teachers whose attitudes to their children are deplorable, whose methods lack inspiration or who are themselves hardly out of their probationary year, then the college, through tutors or supervisors, can help the students best by retaining the responsibility.

SURREY EDUCATION COMMITTEE

Applications are invited for the post of Nursery School Teacher at The Cassel Hospital for Functional Nervous Disorders. The Teacher will be in charge of about 5-12 children whose parents are receiving treatment in the therapeutic community. She will have the assistance of a Cassel trained nurse with long experience with children and work in collaboration with the Consultant psychiatrist in charge of the Children's Unit and his team. Candidates will be invited to visit the hospital at mutually agreed times. Salary London Burnham Scale plus payment of £80 p.a. Form of application obtainable from A. M. Baird, Chief Education Officer, County Hall, Kingston-upon-Thames.

Too Little Practice and Participation

It seems to be a general feeling amongst those contributing to these memoranda that the colleges are not giving the students as much teaching practice as folk would like: 'Teaching practice should occupy not less than one-third and preferably one-half of the whole course': Nearly two-thirds of the students 'in one training college felt that the amount of time devoted to teaching practice was inadequate'; 'K - - - had enjoyed her course but wanted more time and more teaching practice', etc. This can only be taken as a criticism, not of training colleges, but of the situation: it is already

a major headache to Education lecturers to find suitable, or fairly suitable, places for the present proportions of teaching practice in the training course. One memorandum quotes a criticism of the master-to-pupil attitude of many college staff and of the general position of the student as an imbibor of distilled wisdom rather than a participator in an educational experience. One would like to be able to say that this part of the portrait is quite unrecognizable but, whilst (to mix the metaphor) hoping that the cap does not fit oneself very well, one must admit that some students do feel this about some lecturers, and not always without justification.

Other remarks that make me feel disinclined to recognize the picture presented by the 'others' were such comments as 'Most Training College lecturers are out of touch with schools — and want it to go on being that way' (!); 'The General Education course was divorced from the practice of teaching'; 'The value of the set, dictated (?) lecture, still too frequent a feature of training college life, is strictly limited'; 'R. went into training confident and came out feeling a failure, having sought private tuition because the teaching she got was inadequate'.

Now it seems to me from my experience in four colleges and from hearing and reading about many others that, even if they have not all taught in primary schools, most lecturers are in close touch with several schools, sometimes taking students into them, sometimes themselves teaching for a half-day or half-session a week; I have known the education course to be very closely related to work in schools, both sessional and block teaching practices; I have found that the set lecture is only a minor part of the work with students — in one college in fact the only formal lectures were those given by visiting speakers; as for R. — well she is an isolated case and may not have known how to benefit from what was proffered.

But I am slipping into defence — 'Qui s'excuse, s'accuse' — and thus losing the benefits of discovering how others see us, the others being in this case those who have had some first-hand experience of us, whether recently or some years ago. Perhaps we are sometimes too far removed from our own teaching experiences; perhaps we do tend to deal in 'theory' of education; perhaps in some places we do save our time by presenting

material to a hundred or more students at the same time in the form of lectures; perhaps sometimes we don't give R. the instruction she requires of us, as well as the scope for her own initiative and freedom to develop.

University Departments of Education likewise were criticised by some of the young teachers for lack of stimulation, for futile courses and an examination that one really couldn't fail.

Choice and Depth of Subjects

Not all this picture that I am looking at, however, is drawn by the 'others'. Some of the memoranda was submitted by people in teacher-training, Departments of Education or Training College or Teachers' College for Day Students. One group of lecturers finds that the greatest dilemma lies in the range of subjects in the courses for primary school teachers. They feel that students training for primary work should take one main subject only and devote more time to education and professional courses, realizing also that in the professional courses they cannot have adequate training in teaching more than a small range of subjects. One lecturer considers that the best three-year training courses equip students well for primary schools and that the degree course with a post-graduate year of training is right for the Upper Secondary School; but she is concerned about the problem of the teachers for the 11-13 year old groups. They need more depth than can be offered in the 3-year Training College course, but the degree with 1-year training lands them in a course where they are tutored in 'method' by specialists who cannot give them the wider outlook which cuts across subject barriers. She feels that a new form of training is needed here to permit of more work in related groups of subjects (for which, incidentally, she says no school she knows will offer school practice facilities).

The B.Ed. degree, with Education as the main subject, finds general acceptance. One correspondent suggests the establishment of a higher qualification — Honours Degree equivalent — suitable for teachers in primary schools. After a three year training and three to five years' experience, a teacher could take a stiff one-year course in all aspects of primary education with suitable examinations, after which the degree could be awarded. He would like some adaptation

Have you sent in your application yet?

If not, it would be wise to do so at once if you wish to take part in THE NEF CONFERENCE ON 'SCIENCE AND THE ARTS IN EDUCATION', 1st-10th August, 1965, Askov Folkehøjskole, Vejen, Denmark. Accommodation is limited and the sooner you book, the better. Besides, for those registering after 1st April, 1965, the cost goes up from 450 Danish Kroner (approximately £23.4.0 sterling) to 550 Danish Kroner (approximately £28.4.0 sterling) — if there are any places left by then.

Particulars from your Section Secretary, or from Miss Y. Moyse, Administrative Secretary, 55 Upper Stone Street, Tunbridge Wells, Kent.

of the Robbins* proposals, with the degree to be actually awarded after some teaching experience (and perhaps a thesis) as a bait for the ablest sixth-formers to go in for primary teaching instead of going to the University for a subject degree.

In-Service Training

This rather special suggestion of full-time degree-gaining courses for practising teachers brings us to the subject of in-service training in general. It is acknowledged that some districts do well in this respect and that the facilities are used, but often those who need such refresher courses most are the ones who do not go to them. It was suggested in one memorandum that it would be reasonable to make it a condition of the job that some of the long holidays should be spent in further training. One contributor would like to see the opportunities for taking the Department's one-year advanced courses greatly increased. One group strongly recommends more opportunities for periods of a term for study leave: 'Courses of a fortnight are often invaluable and inspirational, but teachers need longer time to understand the development possible in any particular area of

teaching.' One writer points out that whilst, largely as a result of the new awareness of the need for post initial training, there are already many different kinds of in-service training available, there is as yet 'hardly more than a token expenditure upon the servicing of that body of teachers which has to take the major responsibility in the effective teaching of the new pupils in the new buildings' — compared with the large sums spent on initial training, transport, the new buildings, etc. There is also a demand for extensive research to 'find out by reliable sampling and verification by such partial checks as may be available, first, what is the total training experience, both initial and subsequent, of serving teachers of various ages and situations and, secondly, what further educational experience (and of what type) do they feel they need, for both personal and professional reasons.'

This need for refreshment is also felt by lecturers in Training Colleges. M. wants time to pursue research, either one day a week or for a sabbatical year. For lack of this he doubts whether he will ever teach in a school again, which makes him very sad. So significant has been this demand for in-service training that it is almost the sole theme of that

section of the ENEF memorandum under the heading of **The Training of Teachers**. One interesting piece of a different kind of in-service training was described by one contributor, a 'Teachers' Workshop' course, broadcast by Westward Television, with about 600 teachers in the Exeter area as registered viewers having paid for their pamphlet and attending review or 'feed back' meetings with members of the lecturing panel.

Support for Teachers after Qualification

On a related topic — the help and guidance available and given to teachers and especially young teachers — not all contributors had anything to say. One writer maintained that many good students are disillusioned, exhausted and driven from the profession by the experiences of their first jobs. The ideal person to help in the first two years would be the Training College (or professional course) Tutor from student days, but this would mean additional staffing (worth it, she believes) and it would not help where students go to teach a long way away from their college. Another writer deplores the tendency for teachers to be too isolated in their classrooms, which means that a teacher seldom sees another teacher in action in the classroom at all after leaving college, and he considers that something should be done about this.

One group says that they recognize the fact that new teachers do need further help and that far too few appear to receive it. Some Heads, they feel, are particularly good with young teachers and enjoy furthering their skill. This group wonders whether the idea of 'training schools' is worth consideration, where responsibility allowances might be offered as an incentive to older teachers to help in this training.

Finally

Here then are some of the views that have been expressed on teacher-training, initial and in-service, through ENEF members, with comments on the present situation as they see it and suggestions for the future. The teacher-training world is indeed aware of its own shortcomings. For example, the

Association of Teachers in Colleges and Departments of Education helped to set up a working party which reported in 1962 on the Teaching of Educational Psychology in Training Colleges, finding it somewhat inadequate, and making many useful recommendations.

As is generally the case when there has been some looking at oneself, or at ourselves, there is indeed no room here for complacency. We need more, and yet more, good co-operation between the schools and the colleges in the training of students; we should both seek and help to give more in-service training at all stages; we must nourish and cherish our newly-qualified teachers. Whether we are in the classrooms or in the training institutions, there is plenty to be getting on with along these lines, with from time to time an extra effort being made to bring the picture a little nearer to the ideal.

* The Robbins Committee produced an official Report on Further Education. Ed.

Will Plowden come Full Circle with Newsom? ¹

(Secondary Modern Girls in Nurseries)
G. M. Sharman

Education owes much to the interchange of ideas between teachers as children pass out of and into new classes and departments, but unfortunately the journey through school and life is thought of in linear terms.

If we think of education in terms of social evolution from generation to generation we shall take care to see that the process comes full circle as our young people leave school and undertake adult responsibilities leading to their own parenthood.

Responsible young married women, returning to housecraft teaching as their children grow out of babyhood, have commented upon the recent total omission of child care (meagre enough before!) from the housecraft course, and have been told that the school now takes GCE,² and it is not in the GCE syllabus, so has been dropped!!

The GCE is more important than life and motherhood ?!!

DOROTHY MATTHEWS, B.A. Lessons (Visit/correspondence 5/-) in writing and speaking, on creative new-education lines, for teachers, parents, children, etc. English for foreigners. New address: 7 Summerlee Gardens, London N.2. TUDor 7357.

One had hoped that the CSE³ would offer more scope, but the 'folder', 'topic' approach to the Homemaking course still leaves child study as an optional subject, and since it is usually the least systematic part of a housecraft teacher's own training, it will be a long time before the option is generally exercised.

These keen young housecraft teachers report that basic homecraft can be covered in the first three years of the secondary course, and then comes the need (which has never been satisfactorily met since the school age was raised to fifteen), to look for projects outside the school in the social services of the area.

Child care can be studied in clinics, nurseries, children's homes and with health visitors. Housecrafts can be practised in assisting home helps, the aged, or the incapacitated, and the nurseries, (soft toymaking etc.), Cookery finds a motive in entertaining for Darby and Joan Clubs, church meetings, etc., and for nursery children or clinic toddlers.

It should be noted that in this list, the nursery is the only one which recurs in every section, and it alone has the advantage of being solely under the direction of qualified teachers and of being regularly available during term time without putting strain on either side during holidays.

In such a situation, the work a few isolated schools are doing deserves careful consideration, for the results have been so encouraging that even a brief account may show its possibilities and give others the incentive to try it.

Two schools — a non-selective Girls' High School, and an Infants' School with self-contained Nursery attached, worked out over the years a scheme through which the rudiments of child care are assimilated by girls in their last year at school, by the inclusion in their Civics course of three weeks practical work in the Nursery. It has been found that the work helps adolescent girls to express naturally and unaffectedly their delight in small children, and works as a leaven within them after their time in the Nursery is over. It gives them a chance to work out some of their own unfilled childhood, both vicariously and actually, and to come to more serious terms with their own urges towards

motherhood, by seeing, in the differing standards of care and behaviour shown by the children, the deep influence a mother has — a realization hard to find in one's own home where Mum is always taken for granted (or found wanting).

In the case of seriously disturbed adolescent girls, their stay has been extended because of its normalizing, therapeutic value, the request coming at times from the High School, at others from the social worker or the Nursery. It is easy to criticize the scheme theoretically on the ground that such girls are not suitable to be with small children, and it is an aspect which was approached apprehensively. Scruples were found to be unnecessary, for these girls, all hungry for affection, bring a warmth and understanding to the children which some of the apparently more suitable girls have to struggle shyly to develop.

At times it was deplored that some speech was not Queen's English, but it would have been absurd to take the stand that such occasional lapses seriously disturbed the balance of home-street-school influence.

Indeed there have been very few difficult points to negotiate. Not once has any girl entered unsuitably into a battle of wills with a nursery child, or with the staff.

Girls only slightly disturbed — indeed normal girls — respond so differently in new situations and some of the least promising girls take back excellent reports. In the Nursery they are individuals, no longer one of a crowd in which they dramatize themselves to receive dubious recognition. For the first time they taste responsibility (for small dependent children) and show a seriousness of purpose often alien to the whole of their school record.

In short, they bring sincerity into their work, and feel it as a venturing forth into the world. For the first time they are on the staff side and must set a good example. Their contribution savours more of employment than of school, they are accepted as adults, as responsible people, and get a great boost to morale from mixing with the staff and seeing school life from a new angle. They do not realize that their amphibious situation serves the needs of their adolescence ideally, and the children

seem to know intuitively that a helper is both child and woman.

(One girl, returning years later as a mother, was asked if she had enjoyed the Nursery — ‘Oh yes. You see I wasn’t very clever but in the Nursery that didn’t matter, it was up to you.’ — and whether it had helped her with her own children? ‘Oh yes, I knew what toys to get them.’ And how much remained unsaid? — she was somewhat inarticulate and we can never know. Suffice it to say she has become a better mother than one would have dared to hope.)

Here can be found the motive for much of the later housecraft course for 4th and 5th year girls — planning, preparing, cooking and serving meals suitable for little children, for preparing dining tables (and studying table manners and the handling of cutlery) in a room made attractive through the needlework and art courses, for laundering doll’s clothes, furnishings, individual towels and soft toys, and for mending all these, for studying different types of clothing, suitability, value and cost.

This work needs to be linked with the ‘Newsom’ Report’s suggestion that girls should be released from school to see something of the life of the world, for to many of them the life of homemaking and children, studied in an emotionally unchanged situation, seems the most worthwhile side of life.

There must be many teachers of Infants, away from teaching whilst their own families are small, who would find much stimulation in taking part-time courses in the High Schools. Their own training in child development, and the provision of the right environment, could well supplement the homecraft course, in ways which present staffing renders difficult. The work should be looked upon as a long term policy in raising standards of motherhood and mental health in small children, and the Nurseries regarded as the central pivot of the work.

The scheme works very simply, and is always reasonably stable. The girls build up their own seniority during the three weeks, as new girls come and seniors return to school weekly. The work is carefully graded to become more responsible week by week, involving help with dressing, play, preparation of lunch and dinners, care of rooms



A big brother from the Secondary School finds many photogenic people and scenes in the Nursery.

(but not cleaning), mending, toy repairs, scrapbooks, painting, the reading of children’s stories, nursery rhymes and songs (for telling or singing to small groups etc.,) so that by the time they leave they have an insight and lasting impression of the things a child needs for health and development, something that cannot adequately be given inside the housecraft room before the girls have had the first hand help a Nursery can give by re-orientating their outlook whilst they gain experience.

The stimulating, enlivening effect of this re-orientation more than compensates for the school work missed whilst at the Nursery, much of which is voluntarily caught up upon return to school.

Detailed reports, dealing mainly with personal qualities, influence, attitude, and aptitude with children, with household background tasks and general willingness, all summed up in a careful evaluation by the Nursery teacher, are sent back to the High School. The Head of this large school finds time to go through these reports individually

with each girl, and they are sent forward to the Juvenile Employment Officer when the time comes. They have value to the Officer as independent reports of the girls in new situations, and give a good indication of their adaptability in situations resembling work rather than lessons.

This scheme has already proved its value full circle. It has continued long enough to measure its impact upon girls now returning as young mothers, and has evoked deepening enthusiasm in the staff concerned so that an increasing effort has been put into it, and into helping girls with personal problems that would be much less likely to emerge in normal school. (It is often easier to talk to a person whose position one trusts, but with whom one has no continuing association.) It may be thought that this aspect is overstressed, yet all discerning Secondary Teachers are agreed that the problems of unsettled homes are intruding upon adolescent behaviour and progress to an extent never before known.

Only one girl in years has refused to finish her time at the Nursery, whereas many show much ingenuity in persuading the High School Staff that they have earned the right to return, if a girl is ill and has to be replaced. Examples of its value to individual girls are pathetic and convincing, especially for those who already have the care of younger brothers and sisters, and for motherless girls.

The gain to the Nursery lies in the freeing of teaching staff from routine work which is a time-consuming and extravagant expenditure of trained energy, so that more time can be spent creatively with the children and upon higher standards of equipment and maintenance than are humanly possible otherwise.

The support which a Nursery teacher can have from her Secondary colleagues, and the opportunity to see her own children of years before back again as helpers, or helpers back as parents, provides a balancing and widening influence which can only be good. In this way homes and community are brought together within the two types of school, to an extent often quite striking. Much more can be done when the Health Visitor comes regularly to the Nursery once a week and in informal chat with the girls encourages the asking of questions intimately concerning them, questions which should have been asked before. Here is the right approach to questions

of personal hygiene and sex education in an intimate yet emotionally detached situation.

So convinced of the scheme's value is the head of one Secondary School that she urges that when Nursery Schools are re-established, their value to the Secondary girls and boys should be recognized and that they should be sited within the broad acres of the big brothers' and sisters' schools, and their needs used as the basis of training in Parenthood for both boys and girls. The charming photograph of nursery children illustrating this article was taken by a Secondary School boy through the School Camera Club. Who shall say how much he learnt of a child's ways as he waited for his moment?

And if so much can be caught so fleetingly, is it any wonder that we urge the scheme should have all possible publicity and support?

1 The recent Newsom Report on Secondary Education.

2 GCE = General Certificate of Education.

3 CSE = Certificate of Secondary Education.

'A kind of Guidance'

**A Young Teachers' Discussion Group
Recorded by Caroline Nicholson**

A few years ago, a young female monkey on the Japanese island of Kosima adopted the practice of washing sweet potatoes before eating them . . . within six years it was common to all the monkeys on the island. But we do not innovate so easily. Each generation devotes great effort to reducing the impact of youth, to resisting change. Young teachers go into the schools strong and imaginative — and meet the entrenched hierarchy, or the dead hand of routine. Often they give up in fact or in spirit; a few, a very few are stronger than the status quo. Why make it so hard? We can't afford to. Why not mobilize the enthusiasm of the young teacher, try to meet his special needs and speed up our cultural evolution?

This is the kind of grand-scale problem which the New Education Fellowship has been quietly pushing since the early twenties. But more noise is needed for the nineteen-sixties. At the top of a five-year plan comes this question of the young

teacher. So, with one eye on the Plowden Committee, I gathered together a nucleus. Nine teachers, all but one under twenty-five, none with more than two years' service in schools, met weekly for nine weeks to explore the problems and compare experiences. We used the Plowden Questionnaire as a starter for discussion.

Two of the group were men. Two were Training College trained; the rest, graduate plus one year's professional training — this included the two art teachers. All were teaching in London, four at comprehensive schools, and six had specialized in History. Yet the unexpected thing was that their experiences were all so different.

What is it like getting your first job? What is it like when you have got it? How useful was your training when it came to the point? What conditions of work do you have? How do children, parents, other staff treat you? How many things did you plan to do which you have given up? How many bad practices did you once deplore and now use yourself? These were the questions which the meetings threw up.

We tape-recorded every word and my part was more that of recorder than chairman. Nothing that follows is imaginary. I have edited and condensed only to avoid repetition and to meet the space problem.

Characters in order of Appearance

Alison: Age 23, married, expecting first baby. Art-trained. Experience: Supply Teaching, London County Council (Primary).

Rosemary: Age 22, married. Training College (Secondary) trained. First post, Secondary Modern.

Karin: Age 22. Training College (Infant) trained. Experience: London County Council Infant School, and Independent Progressive School.

Margaret: Age 24. Degree and Diploma in Education. Experience: County Girls' Comprehensive and Polytechnic.

James: Age 23. Degree and Diploma in Education. First post, London County Council Comprehensive.

Anne: Age 23. Degree and Diploma in Education. First post, London County Council Comprehensive.

Joan C: Age 24. Degree and Diploma in Education. First post, London County Council Comprehensive.

Michael: Age 27. Degree and Diploma in Education. Experience: Grammar School, Public School, Teacher Training College.

Joan B.: Age 24. Art-trained. First post, Comprehensive.

Session 1. 'Buttering up the nits!' Getting your first job.

Alison: It's a matter of supply and demand; if they want you, you don't want the school.

Rosemary: We had to apply through the Local Authority, we were forbidden to approach a school directly by the Principal — she refused to sign the application form. We didn't realize this wasn't statutory. Being in a state of ignorance we just accepted her authority. When my appointment was made nobody asked me what my special teaching subject was.

Karin: We could choose our authority but not the area or the school. We were told how to apply to the LEA. They put you in a school. I knew nothing about the school I was sent to, I was just told, 'That's all there is; go and see the headmistress before term starts.'

Margaret: Of course there's no shortage of teachers in London — nor in Surrey, even on supply.

Rosemary: But I know of supply appointments of untrained people who just want to pick up some money.

James: You get the quota difficulties too. You used to be told you could pick your job on nine/tenths, but they are clamping down on it now; I only kept my nine/tenths job by the skin of my teeth . . . Getting a job was left to us at the University department where I trained. We had a lecture on how to write a letter of application, nobody tried to direct us or even make any suggestions.

Margaret: At my Department there was a prejudice against the less established state school. It was very much a question of 'Our girls go to the best grammar schools'. I had to struggle to get the school I wanted. I had to extricate myself from pressure from tutors — the principal even confronted me at high table!

Anne: Yes, I had to ask for comprehensive teaching practice. It was assumed one would go to a grammar school.

Joan B.: You are in a jam if you haven't got a job by Easter — teachers don't give in their notice till the summer term, so new teachers have to get fixed up by Easter. Only the LEA* can adjust this, isn't this the reason for dealing through them?

James: Or rather to please the LEA which has to fill difficult schools. Most training colleges are LEA run aren't they?

Joan C.: I got good information from my Department. The tutors took a personal interest — there was no pressure either. I did my practice at a comprehensive and stayed on.

Michael: What sort of experiences did people have with interviews? I wrote thirty-six individual applications. Over a third didn't even acknowledge them. The most famous school returned my letter marked 'No' and initialled by the headmaster. I waited three hours to be interviewed at a grammar school I applied to, we all had to attend at the same time.

Joan B.: We had to hang on and wait for the result of the interview.

Karin: I had an intelligent interview with two local authority people for ten minutes. They asked me 'How would you introduce science to infants in a built-up area?' I was quite frightened. But I didn't have an interview with the headmistress. I don't know what would have happened if she had taken a dislike to me.

Rosemary: Heads don't rub the LEA up the wrong way in case they get in a jam.

Anne: Most interviews are either fixed or futile. I had loaded questions — asking me about visits they knew I had made. I knew I was going to be kept on — but it wasn't fair on the other applicants, coming along for nothing.

Joan B.: A friend of mine had a fixed interview. A member of the board rang him up and told him the right questions and answers! He turned the job down. My interview was mostly about how my last school (a famous comprehensive) had been run. The headmaster seemed obsessed by this. He followed me about the school asking me questions about it after I got the job.

Joan C.: I was interviewed by the governing board for a permanent appointment — they were complete amateurs, made fatuous remarks like, 'And when did you lose your Scottish accent?' . . . It was a question of buttering up the nits saying 'I specially adore the fifth stream'. You are all right so long as you say you *like* teaching middle ability children.

James: I was interviewed four weeks after working in the job — bureaucratic bungling in my case — I still haven't had a correct salary packet.

Margaret: The head of the grammar school I went to quizzed me on religion during the interview. She asked how I could teach children about the Middle Ages unless I were a convinced Christian! And of course they always ask if you'll teach Scripture.

Rosemary: My headmaster said 'I only employ Christians' and then went off into a diatribe about unmarried mothers and immorality — how dreadful it is

of the local authority to employ them . . . 'and they even come back as "Miss"', he said. When I left the interview, his parting shot was, 'And don't you come back in a fortnight's time and tell me you're pregnant!' The trouble is, you need inside information about the attitudes prevailing in a school — what they think important, strict discipline or creative teaching — but you can't get it.

Before anyone says that this group of young teachers was negative, destructive, not typical, let me say that they are *not* typical in that they are exceptionally talented and enthusiastic, otherwise they would not have been there, nine Monday evenings in succession after a school day.

At the next meeting we talked about what it is like when you get your first appointment. [This will be in our February number. Ed.]

Reviews

The Early Growth of Logic in the Child: Classification and Seriation

Barbel Inhelder and Jean Piaget
Translated by E. A. Lunzer and D. Papert
Routledge and Kegan Paul; 40s.

In 1955 Professor Inhelder, in her contribution to 'Le Probleme des Stades en Psychologie de L'Enfant', stated that although the Genevan group had devoted a great deal of time to the study of mathematical and scientific concepts they had almost entirely ignored the development of class concepts. This remark, of course, only referred to direct study, since for example the work on number by Piaget and Szeminska had an important bearing on the subject of classes. This omission was remedied in 1959 with the publication of Inhelder and Piaget's 'La Genese des Structures Logiques Elementaires' which reported the results of a research programme dealing with the development of the ability to classify and form series and involving the examination of 2,159 children. The material now becomes available in English in a translation produced by Lunzer and Papert who have achieved noteworthy success in surmounting the obstacles presented by Piaget's terminology. The comparative brevity of the period between the appearance of the original and that of the translation, five years as against, for example, sixteen years in the case of 'La Naissance de L' Intelligence Chez L' Enfant', is indicative of the extent of the current vogue being enjoyed by the Genevan school.

Inhelder and Piaget advise the intending reader to begin with the conclusions, which comprise a concise statement of their central theme, and to use the remainder of the work, in which the results of their many ingenious experiments are outlined, as reference material to be consulted to justify a particular argument. The greater part of the volume deals with classifications since they contend that it raises far more complex problems than seriation, and development of the latter is marked by similar turning-points, at ages which are roughly

*LEA = Local Education Authority.

parallel. Classification is viewed primarily as a logical structure with precise laws formulated by logicians and mathematicians. As the child develops, so his behaviour tends increasingly to conform with these logico-mathematical structures. This process follows what is essentially the same order of development as that found by Piaget in his previous investigations of development involving logico-mathematical processes and the definition of the now familiar stages is, if anything, more precise than in any of the others.

The logical operations involved in classification have their genesis in certain elementary actions, such as putting objects into piles or separating piles into lots. These actions give rise to various adjustments which become increasingly complex until, in time, the entire process is interiorized and generalized and takes the form of mobile and reversible operational structures. Inhelder and Piaget pose two criteria for the operational existence of classes. The subject should be able to give an intensive definition of a class in terms of the properties which are specific to the members of the given class and differentiate them from members of other classes. He should also be able to handle their extension in accordance with the structure of inclusion, as shown by mastery of the part — whole relations of class-membership conveyed by the use of the quantifiers 'all', 'some' and 'none'. The co-ordination of intension and extension is regarded as the central problem in the development of classificatory behaviour. At first the child, when confronted with a miscellaneous group of objects varying, for example, in shape, colour and size and instructed to 'put together things that are alike', forms graphic collections. These may be produced by laying the objects in a line, or forming geometrical figures and patterns with similar heterogeneous elements. The basis on which an arrangement is founded may be altered several times in the course of its construction since the child takes each step as he comes to it, forgetting what has gone before and not foreseeing what must follow.

At about the age of $5\frac{1}{2}$ years children reveal the ability to form non-graphic collections in which objects are grouped consistently on the basis of their similarities and differences. This transition from stage I to stage II is governed by the beginnings of hindsight and anticipation which enable children to abstract a common property and achieve consistency by remembering the criterion on which they have begun to base a collection. This retroactive process does not, however, indicate the appearance of the fully developed reversible operational structures, since relations of class inclusion are not understood. An accurate use of the quantifiers 'all' and 'some' demands the complete co-ordination of intension and extension and this does not appear until stage III, which is usually attained about the age of 9 years. This means that the operational structures studied in this work are, in fact, completely formed at the general developmental level which Piaget terms that of 'concrete operations'. They correspond to the elementary 'groupings' of classes and relations, and thus do not cover the whole of the logic of classes and relations. The later stages of the development of logical reasoning have, of course, already been dealt with by Inhelder and Piaget in **The Growth of Logical Thinking**.

Piaget has been frequently criticized in the past for his failure to give precise indication of the number of subjects involved in his experiments. These strictures have had their effect and the present volume includes detailed statistical tables. His work is, however, still open to a more fundamental criticism. It is his thesis that as children develop their behaviour increasingly conforms to the logical laws underlying classification. Many, though not all, of the problems with which he confronted his subjects when testing this point of view were designed in a fashion which tended to force the children into adopting a logical approach. Confirmatory results obtained in this way must be of suspect value. Their worth becomes even

more questionable when one takes into consideration the frequency with which, in Annett's* well known study, both child and adult subjects, when given complete freedom of choice, adopted illogical approaches to a very simple classificatory task.

Other criticisms of this work could, and no doubt will be made. In conclusion, however, it must be stated that no review could provide an adequate indication of the qualitative richness of the data which it contains. The availability of this material in English will, undoubtedly, contribute a strong stimulus to increased research activity on this fascinating and fundamental aspect of the development of children's thinking.

*Annett, M., (1959), **The classification of four common class concepts by children and adults**, Br. J. Educ. Psychol., 29.

J. G. Wallace.

Growth to Freedom

The Psychological Treatment of Delinquent Youth.
Derek Miller, M.D.

Tavistock Publications. 30s. July 1964. pp. 223.

Sanity, Madness and the Family

Families of Schizophrenics, Vol. 12.

R. D. Laing & A. Esterson.

Tavistock Publications. 30s. April 1964. pp. 272.

Many boys on leaving Borstal are homeless, and the After-care service has to try as best it can to meet the needs of boys who have usually suffered from early emotional deprivation and have spent most of their formative years in institutions. Not surprisingly, there is a high incidence of re-conviction or, as many would say, failure of the penal system.

Dr. Miller's book is a study of the first two and a half years of a project designed to help such boys, help them particularly to 'tolerate frustration without reacting in an aggressively destructive manner towards the self or towards others.' With money from a family trust and sponsored by Borstal After-care a hostel was opened for twenty-one boys carefully selected: they had to be 'homeless, emotionally deprived young people, often with no parents', with a high prediction of recidivism and a history of placements in children's homes and Approved Schools. Their ages ranged from seventeen to twenty. The warden (a woman), her male assistant and the psychiatrist (Dr. Miller) provided an environment in which the boys could learn to identify with good parental figures and to take as much personal responsibility as they could handle. Much thought and imagination went into the ordering of the hostel, so that a comfortable working-class home atmosphere was created. The boys had access to food in the kitchen in strong contrast to the institutional regime to which they had previously been submitted: Dr. Miller recognizes the importance of food to the deprived youngster.

Growth to Freedom demonstrates only too clearly how inadequate our penal institutions are in dealing with adolescent delinquents, particularly those with a character disorder. Dr. Miller's diagnostic classifications distinguish between three syndromes of delinquent behaviour:

- (1) Situational Delinquency, with its aetiology in social and cultural contagion.
- (2) Intra-familial Delinquency, the result of conflict within the family, so that the boy often becomes the family scapegoat, provoked into delinquent behaviour by his parents' unconscious needs.

(3) Personality Delinquency, 'when the individual, by reason of his personality structure, attempts to relieve the psychic tension produced by conscious and unconscious conflicts by acting out his anxiety and rage on the society in which he lives.' His ego is weak and in consequence his frustration tolerance is very low so that immediate instinctive gratification is sought at the expense of reality. Dr. Miller diagnosed most of the twenty-one boys in the project as Personality Delinquents.

The hostel (Northways) environment was primarily designed to enable these boys eventually to live in the community by helping them to develop and mature. What they had missed above all was feeling that anyone *really* cared for them, cared about who they were and what they did. Not surprisingly, they were at first distrustful of the hostel staff and behaved not very dissimilarly from young children, unable to appreciate the needs and rights of others, greedy and demanding and ever ready to manipulate others to gain immediate satisfactions. And they were often driven (by their anxiety) to 'act out' in undesirable behaviour, thus presenting the staff with many anxious and worrying situations. To enable the hostel staff to live with and help such disturbed adolescents Dr. Miller gave them a great deal of support, spending up to four hours a week, often interpreting to the staff the meaning of some part of the boys' behaviour in such a way that was meaningful for them and which they could make use of in their relationship with the boys. And Dr. Miller is generous about the help and support he himself received from the staff, so that a therapeutic team was welded together to provide the boys with a consistent and understanding environment. It was on the whole permissive, but necessary sanctions had to be imposed for all concerned. Inevitably mistakes were made, as it is well-nigh impossible not to collude, on occasions, with antisocial behaviour. Often the disturbed adolescent 'will tell an adult of his antisocial behaviour . . . in an unconscious attempt to corrupt the adult and have him collude in this behaviour. If this unconscious attempt to destroy the adult as a worthwhile person succeeds, he then ceases to be a satisfactory identification figure, and attempts at therapeutic help will fail. In Northways a situation such as this often arose. The staff had never to be in a situation in which they would appear to be agreeing by inaction that unacceptable behaviour was acceptable.' Dr. Miller gives the following illustration:

'On the occasion when a boy angrily told the warden that she didn't want him around because she was having sexual relations with her assistant and his presence would interfere, she reacted with horror and shock, asked him how he dared say such a thing, and told him to leave the room.'

And Dr. Miller comments, 'This was an entirely appropriate and helpful response. It provided a control for the boy, and demonstrated that she was not going to allow him to verbally corrupt her.'

In addition to meetings of what has been referred to as the therapeutic team, there were weekly house meetings for the boys, meetings which provided group therapy by the psychiatrist of what Dr. Miller calls a 'supportive-expressive' kind. These helped the boys individually and in group situations.

After two and a half years, the results of the project are heartening. Dr. Miller's group of twenty-one homeless boys is compared with a control group of twenty-five homeless ex-Borstal boys supervised by After-care in the ordinary way, and with another group with homes of their own. 38% of Northways boys had been reconvicted as compared with 65% of the homeless control group and 45% of those with homes. Admittedly the numbers are small and reconviction is not necessarily a criteria of failure. Dr. Miller does not claim that Northways has

'cured' the boys, but many are now living useful and meaningful lives in the community, and the environment and therapeutic skills point to what can be achieved in helping very disturbed adolescents to reach a fairly good measure of personal equilibrium.

Sanity, Madness and the Family is a study of eleven patients (diagnosed as schizophrenic) and their family relationships, based on interviews from 14 to 50 hours for each family recorded on tape. The authors challenge the psychiatric concept of schizophrenia as an illness and attempt to demonstrate that schizophrenic behaviour, far from being symptomatic of the illness, is the result of trying to deal with familial interaction and family situations which would otherwise be unbearable for the patient. The parents are seen as very rigid in their upbringing of children: other studies of the mothers of schizophrenics have called attention to this rigidity. Dr. Laing adds to this what he calls 'mystification', which consists of father and mother saying one thing while doing another: the child is expected to react to what is said rather than to what is done. This is certainly true in many families where no member is schizophrenic, and one wonders how prevalent this process was in the families of Dr. Miller's delinquents. Further research by the authors may well elucidate many of the problems of schizophrenia which remain unanswered in this book. Meanwhile we must be grateful for the challenge to orthodox psychiatry in its concentration on the clinical aspects of schizophrenia and to Dr. Laing's extraordinary response to and understanding of the schizophrenic.

Edgar Myers

Rocznik Komisji Nauk Pedagogicznych
IV (Wroclaw-Warsaw-Cracow, 1964 (Polish Academy of Sciences - Cracow Section, Commission of Pedagogical Sciences). **Materiały do dziejów oświaty w okresie hitlerowskiej (1939-1945) na terenie dystryktu krakowskiego - Cz. III.**

The Poles have had a long experience of the efforts of foreign governments to destroy their national culture. The German occupation of the years 1939-1945 was perhaps the most severe test to which the Polish nation's vitality has ever been put. This number of the **Rocznik Komisji Nauk Pedagogicznych** is Part III of 'Materials on the history of education in the period of the Hitler Occupation (1939-1945) in the area of the Distrikt Krakau' and is devoted to the part played by the technical schools in resisting German pressure. The articles and documents in this number illustrate the fact that the responsibilities of the teacher extend far beyond instruction in any particular subject. During a war the teacher's role is far more obvious than it is in time of peace, which compels us to wish that peace could provide more dramatic evidence of the key position which he holds in the community. The teachers in the Cracow technical schools regarded themselves as a kind of social cement, working to bind together the fabric of their society which German occupation threatened with destruction, assigning to the Poles at the most the function of hewers of wood and drawers of water. Within the General Government, of which Cracow was the administrative centre, it was intended that instruction for Polish students should be reduced to the lowest possible level. The Polish teachers had other ideas. They saw it as their object to sustain morale, circulate information about the progress of the war, culled from illegal radios, to provide clothing for the needy and medicines for the sick and, as far as they were able, to ensure that in spite of the Germans their pupils received a normal education.

The story is sometimes bizarre. We are told, for example, that a man with a purely Polish name, Wladyslaw Gostynski, a teacher in the School of Industry and a major in the Polish army reserve, adhered to the Germans, progressing through the statuses of **Volksdeutsch** and

Reichsdeutsch to the point where he could become a member of the Nazi Party and serving as an educational administrator, and in this position attempted to enforce German as the language of the administration, only to be regarded as an utter fool by the teachers. On the other hand, the teachers, Jakesch, Halibozek and Kasprzyk, in 1943, when they had some experience of German terror, declined to accept the invitation issued by the authorities that they should become **Volksdeutsch** on account of their German descent. They insisted stoutly that they were Poles. Devotion to their pupils induced in Polish teachers a certain caution. They had to avoid giving the impression of too high a level of achievement among their students, lest success should serve as an excuse for the closure of their schools. Teaching was not, however, an occupation for an academic Good Soldier Schweik. Polish teachers were done to death by the Germans. The infamous Gostynski, who appears to have failed as a collaborator, being expelled from the Nazi Party in 1942 and losing his directorship, in spite of having acquired a Viennese doctorate, was executed by the Polish underground in 1943, for which act the Germans shot 12 hostages in the square near his house in Cracow. The effect of mass executions upon the pupils must have been alarming. Wanda Jakubowska records what happened while she was in a shorthand class: ‘. . . we heard a salvo. We all went numb. The classroom was as quiet as the grave. I felt my heart thumping. I began to count the ticks of the clock. In less than half a minute we heard another salvo. That was the last one. After a moment we returned to our normal lessons. When school was over I went alone to the scene of the crime. When I saw the bodies in the sacks I thought I should faint. . .’ To save Cracow from ‘the invaders from the East’ and presumably sustain the myth of the German General Government’s acceptability to the Poles the authorities compelled the schoolchildren, both boys and girls, to dig trenches round the city. These were stresses to which schools are not normally put, but it is to the very great credit of the Polish teachers that they did not lose sight of the fact that syllabuses should be restored to normal as soon as the Germans were driven out. Miss Lidia Kozakówna of the Commercial High School for Girls records how the Soviet offensive took everyone by surprise, but that a staff meeting decided that lessons should go on as usual. This intention could not be carried out because of military operations. On 18th January, 1945, the Soviet forces entered the city. On 27th January the school restored the pre-war syllabus and actually began to teach it from 10th February. Liberation, however, creates its own problems. The pre-war building, from which the school had been expelled, was being used as a military hospital. It was not until December 1945 that the school obtained use of its old premises. It is a sad commentary on the scale upon which the war was fought in eastern Europe that other schools than Miss Kozakówna’s were not immediately re-occupied because they were in use as military hospitals. Nevertheless, it is clear from this collection of articles that the technical teachers of Cracow not only continued their work in spite of the German occupation, but even maintained its standards and extended its scope. When one thinks of Poland during the years of war, it is the deeds of the partisans and the insurgents which come first to mind, but here we find evidence of another kind of patriotic activity which should not go without its tribute.

R. F. Leslie.

Children in Homes

Kenneth Brill and Ruth Thomas
Gollancz, 25s.

1.

There is urgent need to raise current standards in the residential treatment of children. This might be done in one of two ways. On the one hand improved skills might be developed in selected areas of child-adult relationships:

these would serve children with special difficulties. On the other hand, a programme of child treatment might be promoted, aiming at a broad dissemination of fairly easy to observe standards: these would serve children in general.

Specialization has always been — and must necessarily be — a major means of raising standards; but it is attended by one great danger. The standards of the specialist may become far removed from those of the non-specialist. This distance affects the extent to which the client can use the experience of the specialist treatment, and it affects the reaction of ‘non-specialists’ to all signs of specialist work. What, for example, are we to hope for the boy who after undergoing a ‘child-centred’ interview with a psychiatrist and caseworker returns to adults who, made uncertain by the knowledge that he is receiving such treatment act so as to ‘knock any fancy ideas out of him’?

If a child’s ‘significant adults’, his teachers, parents, social workers, neighbours, and various authority figures, could come to share a ‘common culture’ of adult-child relationships, they would have done a great deal to promote stability and security within his world.

In the final count, sufficiency in one segment of child-adult relationships depends upon sufficiency in all the others. Adequate residential care will founder on the rock of inadequate child-parent contact. The treatment a child received from his teachers can affect fundamentally his reactions to the stresses of life in a Home. Behaviour in the classroom will reflect adult attitudes in the outside world.

At the moment, opportunity — and encouragement — to develop a common culture is severely limited. How many teachers have the chance to see for themselves the effects of home and neighbourhood on child behaviour, or to learn ways of dealing insightfully with children in distress? Even teachers as involved in the behaviour of ‘distressed children’ as those working in Approved Schools receive little or no special training. If attempts are made to reach a common culture they will have to adapt available understanding and skill — often acquired through specialist practice — to the working conditions of the generality of adults involved in the treatment of children.

Children in Homes contributes towards this end with a study of standards in child treatment, insightful at a level of experience which should be understandable to a wide range of adults. The effect on children of adult rules and values is examined in the light of child needs. Ways of modifying the treatment of children to the advantage of child and adult are outlined.

Prospective readers may like to know that fifty-five pages are devoted to giving details of the major types of residential child care establishments. By intention, very little is offered about living with delinquents.

Donald Houston.

2.

From the point of view of one who has worked in Residential Care, this book is, as the cover wording says ‘a warm and knowledgeable survey of the problems involved in the care of children who cannot live with their parents.’ The subjects range from reaction to loss of family life, to how a substitute home can assist the child to accept his role and mature. Detail is given to the importance of mealtimes, bedtime, private possessions, destructiveness. The authors stress the necessity for the integration of the Home with the surrounding community, and the importance of discipline in the development of the child, and there is an excellent chapter on the adolescent growing up and leaving the

Home. The character and personality of staff is discussed, and emphasis is laid on the part male staff play, a point often understated.

The last four chapters are devoted to a bibliography, giving history, staffing, location, cost and special features of all kinds of residential care. This latter section is invaluable to the harassed student.

Miss Thomas, now a psycho-analyst, has had practical experience in hostels for maladjusted children, and while this book is designed to cover the normal child deprived of family life, there is an understanding of the frustration and difficulties which beset the staff. Mr. Brill, who has been probation officer and PSW, is now a children's Officer. He combines his wide experience with Miss Thomas' to produce an eminently readable book, which can be recommended for any person working or living with children, be she teacher, Child Care officer, residential worker, or just a mum.

Elizabeth Darbishire.

Also Received

The Popular Arts: by Stuart Hall and Paddy Whannel (Hutchinson & Co., 45s., 480 pp.). A full-scale study of the 'pop arts', springing from the tradition established by the work of Richard Hoggart and Raymond Williams. 'The best pop art is good and enjoyable in its own right'. Good and detailed evidence, 'appendices and references.

The Modern World: France: by Dorothy Pickles (Oxford University Press, 6s. 6d., 128 pp.) As is usual in this series, a useful comment as background to the guide books, with history, politics, economics discussed frankly if shortly.

Errata

In *The New Era* of December 1964, in a notice of **Locke's Thoughts Concerning Education**, the name of the Editor, Mr. Garforth, was wrongly given. And the original book was of course published in 1693. Our apologies to Messrs. Heinemann.

What is the New Education Fellowship?

The New Education Fellowship is an international association for everyone who is interested in better methods of education. It includes not only teachers of children of all ages, training college lecturers and university professors, but also parents, artists, civil servants, sociologists and business executives. This gives it an exceptional range of interests and opportunities.

The N.E.F. was founded in 1921 by a group of educationists working in England, Switzerland and Germany, who felt the need for an independent body to investigate the new ideas springing up all over the world. Headquarters were established in London for general administration and N.E.F. Sections were set up later in each country. Now there are 20 major countries with N.E.F. Sections, and correspondents throughout the world.

The value of the N.E.F.'s work has been recognized by Unesco, who invited it to become one of its consultative bodies and has asked it to undertake a number of important educational projects. These

include a document on the teaching of human rights in schools and another on mental health, which turned out to be one of the most important working papers for the 1953 Unesco Conference on the education of the normal child in Europe.

The N.E.F. believes that the spread of education throughout the world is essential to the creation of real understanding between nations of differing culture and is therefore a means to the establishment of enduring peace.

On the national level, the Sections organize conferences, lectures, seminars and discussion groups, which enable educationists from all over the country to meet and compare notes. At the same time, it gives the young teacher a chance to develop his or her theories and to discuss them with others working in the same field.

On the international level, the work, so far as individual members are concerned, is similar, but on a much larger scale. The N.E.F. World Conferences, the 10th of which was held in Delhi in 1960, are led by eminent teachers and thinkers from many countries, and the conclusions reached have left a profound impression on educational practice in the twentieth century.

Associate Editors

Australia: Donald McLean & Loris Russell

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Lucile Lindberg

Editor: Dr. Margaret Myers

Mall Cottage . Chiswick Mall . London W4 . England
telephone RIVerside 6484

Feb

Editor's Letter

This month we concentrate on the place of music and movement in the development of the child, and the contribution they can make to the greater enjoyment and fulfilment of everyone. Betty Redfern considers Physical Education as an academic discipline, and discusses its place not only in education but as a contribution towards the solving of Western mind/body dualism. Elizabeth Barker, a student, experimented at the music table in two very different schools, and tells us something of her results and conclusions. Ferris and Jennet Robins describe 'educational rhythemics' in practice, particularly with handicapped children, in Switzerland. And another student, Talma Ironi from Israel, talks of our 'world of moving things'. Very relevant in England today — we are bedevilled here this month by unprecedented gales!

Finally, we print a fascinating article by Norman Moule on a new system of music notation, which will doubtless prove as controversial as i.t.a.

is in the teaching of reading.

For those not music-minded, there is a thought-provoking article by Professor Myers of Oregon University, and more from the young teachers' discussion group.

Dr. James Henderson's LOOK OUT reprint is in its final stages at the printer, and we hope soon to have it on sale (5s. 6d. post free, from NEF headquarters or from this office.) Re-reading it recently in proof form I realized, more fully than when I printed it in short monthly sections, how important it is. It will undoubtedly be of immense value to all those trying themselves to understand and then to teach the young, that the evolution and history of mankind (which must include but cannot isolate that of individual nations) makes nonsense of the spurious values that produce racialism, nationalism and wars.

M.M.

CONTENTS

Elizabeth Barker	The Creative Aspect of Music in the Infant School	p. 26
M. E. Myers	The Blasted Rose	p. 35
Betty Redfern	Physical Education as an Academic Discipline	p. 37
Norman Moule	The Reform of Music Notation	p. 40
Talma Ironi	On Movement	p. 44
Ferris and Jennet Robins	Educational Rhythemics for Handicapped and Normal Children	p. 45
Caroline Nicholson	'A Kind of Guidance' (Contd.)	p. 47
Reviews	Wright Miller; Brian Holmes; Penrose Colyer; James L. Henderson	p. 48

The Creative Aspect of Music in the Infant School

Elizabeth Barker

Student at Bingley Training College, 1960-1963

Introduction

Sheehy's book, **There's Music in Children**, provides us with a great contrast to the early formal ideas concerning music in the Infant School: 'Children take to sounds and sound-making as ducks to water.' Sheehy says that if the teacher could link this interest in sounds and sound-making to music, she would have gone a long way towards encouraging a natural love for music. Her significant advice is: 'Start with the child . . .' The emphasis is on experimenting and listening, for through these activities children learn to make music. We should provide a simple and happy environment for children and freedom to use it. The stress is no longer on final performances.

Part One:

Individual Experimentation and Creative Work

As Stern says in **Psychology for Early Childhood**, music is the first of the arts accessible to the child as, for example, in the form of a mother's lullaby. Thus music plays an important part in the early years and most children develop an interest for it. By the time a child enters school at the age of five, his environment has considerably widened and his experiences have become more varied. Music no longer stands alone. He has many and varied interests. But most children have an innate liking for music at the infant stage, and a curiosity about sound. In the infant school, children are given opportunity to express themselves creatively. Each child is an individual with his own peculiar needs and interests; a rich and varied environment should be provided to cater for these individual differences. Some children one day choose to play in the Wendy House, others may play for a little while, some may express themselves creatively in music or satisfy their curiosity by experimenting with sound.

In school 'A', which I visited regularly, the children had much opportunity to express themselves creatively in music. There was an interesting development in the method of introducing music

composition. At first, the melodic percussion instruments, including chime-bars, xylophone and dulcimer, were just left on the music table in the hall. The arrangement of notes, in each case, remained as it was at the time of purchase. Free experimentation followed. Each note on the instruments had its letter name written on it. If any tunes were composed the children wrote down the letter notes. From these the teacher wrote down the letter notes and then wrote the tune on a proper stave in musical notation. The children usually worked from a short verse of about two or three lines, although sometimes the music came first and then the words were added. A book was compiled from all these tunes and the children decorated it in a gay fashion. The tonic sol-fah was written under the tunes by the teacher and the children had grown used to repeating their tunes to sol-fah names.

The next move was to introduce the pentatonic scale on the chime-bars, the children working in the same way as before. Amusing songs such as that in fig. i

Fig. i



were written. This tune was composed by a seven year old girl and the poem made up by her to fit the tune. The tune has a logical form built out of form phrases which could be labelled A A B A. In other words this child, quite spontaneously, has made up a short tune in ternary form.

The pentatonic scale has been kept at school 'A' and has proved successful. The composing is done informally during the Creative Activity periods, just as some children paint pictures. A few children add 'parts' to the tune by way of a musical arrangement.

Care is taken that such music has a logical shape: children seem to have a keen sense of the beauty in logical form.

Since the pentatonic scale was being used, sol-fah obviously had to be discarded. Children always remember their tunes for a long time and writing them down is considered here only essential for the teacher's record. 'At this stage it is not appropriate to introduce the use of musical notation to the children, it being adequate for them to write down the letter-names of the notes.'

This is the principle followed at school 'A'. It should be considered and compared to the one held at school 'X', where the teacher insists that children should learn the language of music before using music in a creative situation. To the children in this school music could become more like an academic study than something to be enjoyed at their own level.

I made a weekly observation of a class of five year olds in Creative Activities at School 'A'.

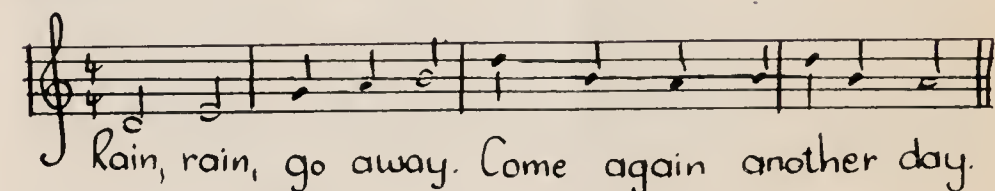
Unfortunately, I was not able to observe in the manner I had planned, as children in this class, surprisingly, are not allowed to play on the music table during the Activity period. The teacher frankly explained she was not interested in music and therefore the children had no opportunity to express themselves creatively in this medium. And so four children were asked to come out and play out on the music table. This was a false beginning, not arising naturally out of the interest of the children.

However, I noticed several interesting things. At first, all four girls played loudly and in a random fashion. It was nothing but a chaotic noise but they were obviously enjoying it. Then one child exclaimed, 'Oh, stop! Listen!' She played on her own instrument in the same 'ad lib' manner but the other three listened carefully. There had been the realization that some order was necessary, that they could not play just what they liked all the time, together, for any pleasing effects. This order only lasted a few moments, in which each child played in turn, and then the chaos returned. Finally one child fetched me to listen to her 'tune'. This was not really a tune — just a matter of hitting notes at random. Also, it was quite long and the child could not repeat it. She had no idea of what a tune was.

These children had not been used to playing freely on the music table, so they only stayed there for a very short time; whereas normally children will remain at the music table for much longer, completely absorbed and with no sign of self-consciousness.

In another class in school 'A', the teacher takes much more interest in the musical activities of her children. Children eagerly approach the music table and remain there for quite a while experimenting, listening, creating. I made a book of short rhymes for these children and put it on the music table. The next week I saw that one rhyme had been popular. One tune especially caught my eye because of the sensitive turn of phrase (fig. ii), and we later used

Fig. ii

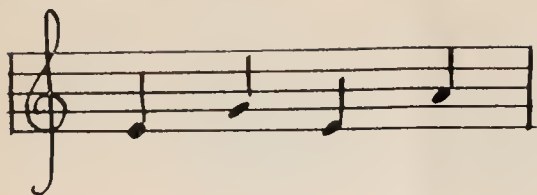


it in our group work. The child who composed it was a seven year old girl.

During my observations in the reception class of school 'A', I noticed the pleasure which some shy children gained from the music table. One day, a shy boy approached the table and took over an available instrument. He played quietly, delicately and slowly. Possibly he wondered if he dare hit the next note, for he seemed very self-conscious. Gradually he became more accustomed to playing the instrument and absorbed in his playing, attacking the notes with decisive vehemence. With growing confidence, he smiled at the other children gathered round the table. They seemed to acknowledge him with smiles and looks of approval. He had joined their group and been accepted.

I watched another shy child, this time a girl, playing on the xylophone. She had waited till no-one was at the table. After a short period of random note picking, she began to establish a certain sequence of notes: one note to the third above then the previous note to the fourth above (fig. iii). This pitch sequence kept re-appearing while the child rocked slightly from side to side, playing the instrument with two sticks. She seemed lost in a dream-world whilst doing this. I gather that this is a characteristic of experimentation at this age. Most of the children

Fig. iii

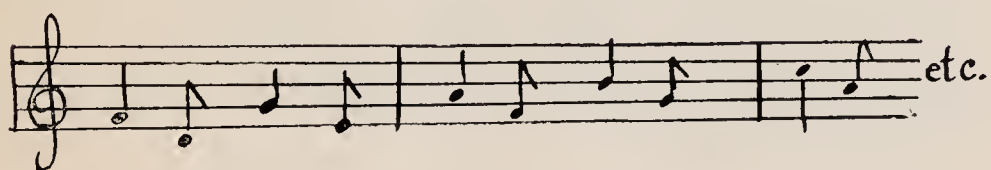


in this class had been in school for almost a year and had more or less 'found their feet'. But young children, especially, always need an assurance of security. Thus, repetition is an important element in the infant school life, as it helps to develop this feeling of security. Repetition and sequence appear in many situations, from the regularity of the daily programme to the familiar and oft-repeated story.

At this stage, repetition also serves to establish a skill. This can be seen in many situations. It is a familiar thing to see a child jumping down a certain number of steps and repeating this action until he is sure of his skill before progressing to a greater number of steps. The picking out of a definite, simple sequence on the xylophone seems to correspond to both situations, aiding security and developing skill. It gave much satisfaction to the little girl I mentioned above, and she remained absorbed for quite a while before breaking the sequence and playing other notes at random.

Sometimes I noticed a rhythmic sequence developing as well as, or instead of, a pitch sequence. The tambour often came in for such treatment, especially by the boys. One child developed a definite rhythmic and melodic motif on the chime-bars and repeated it continually. It gradually emerged as shown on fig. iv. This child had availed herself of

Fig. iv

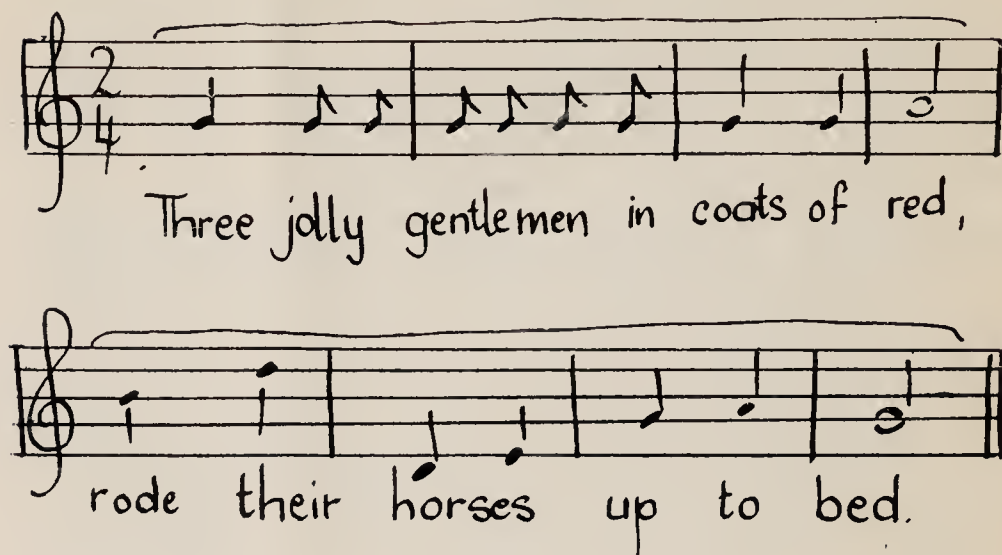


extra notes, as they were free to do, and so had a complete diatonic scale.

The value of creative work in music is as apparent as any sort of creative work in the Infant School. Mark had only just gone up into the Junior School at this time. One dinner-time he came back to ask me if he could borrow the chime-bars. He had infected his new classmates with his interest and enthusiasm. I asked him if he would play something for me. The tunes he played were those which he

had composed in the Infant School. One was an energetic song which was very appropriate for the words (fig. v). The other tune was particularly

Fig. v



interesting but unfortunately I have not got it written down. It was not inspired by a rhyme and is a sequence of simple chords in two parts. Particularly noticeable was the sensitive use of a decrescendo at the end of the tune. This came about quite spontaneously without any suggestion from the teacher.

Mark is a shy child and rather weak in his 3 'Rs'. It was only in the top class that he developed his keen interest for creating music. But then he was frequently at the music table and composed several tunes. This interest in music has helped him considerably, building up his self-confidence and giving him pride in his work at school. And now he is held in a certain amount of esteem by the rest of the class.

★ ★ ★ ★

For my second school practice I had a reception class. In this particular classroom there was no music table but I managed to obtain a set of chime-bars, some rattles and bells, and so set up a music table. Later on I introduced a Chinese temple-block. The chime-bars were set out in the scale of C.

At first, the children just played up and down the scale, though they liked to re-arrange the notes. Later on I saw that the top C had been placed next to bottom C. The children seemed to be hitting any note picked at random and would often ask me to listen to a tune which would turn out to be a rather jerky version of the scale of C major. One day I heard Stephen, one of the Italian twins, playing on

the chime-bars. He was considered the weaker twin, socially and intellectually; he usually followed the other twin around. However, today, his twin brother was painting and Stephen was in the music corner. He was absorbed for a while, playing bottom C, then another note in the scale, and then bottom C again. When he came to play bottom C, top C, bottom C, he was fascinated by the sound he had produced and kept repeating the sequence of three notes. Then he put the lower C up to the top C and played them again. This discovery of the octave leap intrigued him. It was most probably the first time he had noticed that such a relationship existed. His curiosity was satisfied and he played the same motif for some while in an eager manner.

One day, I heard another boy play straight up the scale as usual but with a beautiful tone and a more regular rhythm. I asked a few children who were near to listen, and pointed out that Richard was playing the chime-bars in a special way. He was not just banging the hammers down on the notes, for he was getting a clear, ringing tone. Then I showed this group how to get a clear, beautiful sound from this instrument. It is in such a way that matters of

technique arise and can be dealt with.

Then I suggested to Richard that he could start a tune on another note. He started on D, went back to bottom C, up to E, then up the scale to top C. He started again, this time on E, back to bottom C, up to F, then up the remaining scale. From then he continued up the scale, starting his tune on a different note each time. He was obviously enjoying the rhythm and order which this pattern gave: he had progressed from merely playing up and down the scale of C. Children delight in finding rhythm and order in a creative situation.

Later on, Richard came to me, very excited, as he had composed a 'real tune'. He played it to me and repeated it exactly, calling the tune 'Regal House' (apparently the name of a public house on this housing estate). At first the rhythm varied slightly, owing to the concentration needed to find the correct notes, but the pitch remained the same. Then Richard played the tune with his right hand and jingled the bells in his left hand as an accompaniment. Next he used a rattle as an accompaniment. He remembered his tune well. I put

Playing for Dance by R. M. THACKRAY 15s

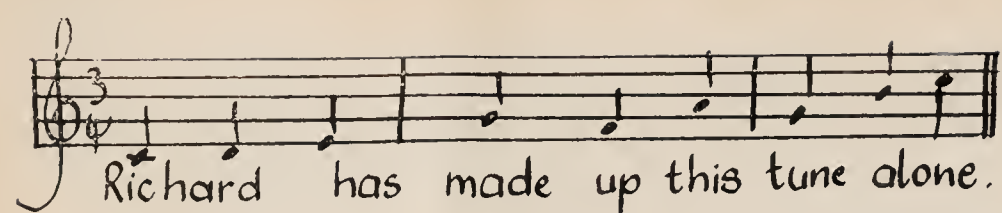
The author is Senior Lecturer in Music at Bedford College of Physical Education, and provides guidance on the art of improvised accompaniment in a book which is not just to be read, but to be worked through in a practical way. He has also produced three books of music which provide material of the type which would normally be improvised, for the benefit of pianists who have not yet mastered the art.

Music for Modern Educational Dance by R. M. THACKRAY 6s each

- Book 1 Interpretation in Movement
- Book 2 Movement Training
- Book 3 Imaginative Movement

NOVELLO & Co Ltd
Borough Green SEVENOAKS Kent

Fig. vi



it on to a proper staff and put some words underneath (fig. vi). The children were then able to sing Richard's tune as a proper song. The chart was put up above the music table for them to read and follow. I frequently saw children gathered round the music table, reading the words under Richard's tune and picking it out on the chime-bars.

It is at such a time that a flannel graph could be useful. It would have been better for Richard's tune to be put on to the flannel graph along with tunes made up by other children. A formal music-lesson could be devoted to putting recently composed tunes, one at a time, on to the flannel graph. Then children can actually watch notation in the making, can even help to build it up, and moreover, see a logical reason for it. It would be exciting for the children to watch their tunes going up on the big staff. Notation would then be a real and logical process, having a direct connection with the children's interests.

★ ★ ★ ★

To encourage interest in music it is necessary to have a music corner in the school. The value of the music corner is increased when it is placed in the classroom. If it is only possible for there to be one music table in the school then the hall is the obvious place; but there are several advantages in having one in each classroom. It is always there, and children who wish can go to it when they want to, time-table permitting. Also the teacher is more likely to hear what is going on and can offer any appropriate assistance or at least show an interest. With younger children and very shy ones, the fact that the music corner is in the classroom may also forestall any timidity which might arise if it were in the more spacious hall.

Another practical point to consider is discipline: such matters as how many children should play in the music corner at once, and at which times no-one should play in it. Decisions have to be respected by the class as a whole. To a certain extent, the teacher will have to make certain rules, for instance about silence in the music corner at milk-time, story-time

and so on. As to how many children may play there at once, the teacher may make a rule or the children may be allowed to impose their own limits. This all depends on how well a teacher knows her class and feels she can trust them. In certain cases it is a good thing for children to make their own rules. They would have to consider the number of instruments available and then whether they want all the instruments to be played together or not. Such a situation is one of the many which help their social development.

One thing is certain, the music corner should take its place with all the other media for creative activity and experimentation in the Infant School. It is only then that children can satisfy their creative urge and curiosity in the realm of music and sound.

Part Two: Group Creative Work

A small group of seven-year olds . . . 'will co-operate seriously together in carrying out their own purpose and the teacher can do a great deal to help by encouraging and praising the whole group. When their combined efforts are complete, they experience a happy feeling of shared achievement'. (E. R. Boyce.)

For this group work I chose a group of nine children in the second year of the Infant School (seven years of age, approximately). The work was begun through an idea noted in Sheehy's book **There's Music in Children**, where one child starts off by establishing a rhythm on his instrument and each child in the small group joins in when he feels that his particular instrument would make an appropriate contribution to the music.

This idea was modified. At first, I myself chose a tune which I knew was familiar to the children, and work started around this tune. I thought that the group could make a simple arrangement of the song 'Up goes the Jack-in-the-box' from **Rhymes with Chimes** by Olive Rees and Anne Mendoza. After we had sung the song we had a discussion about the words. The qualities of movement were drawn from the text, the obvious ones being an upward movement and a downward movement.

We had the following instruments: chime-bars, soprano glockenspiel, xylophone, tambour,

tambourines, triangles and castanets. The next time we sang the song, the children played their instruments when they thought their own would contribute to the sense of the words. The result could hardly be considered pleasant! Afterwards I realised my big mistake. I had used a tune written in the diatonic mode and expected the children, with melodic as well as non-melodic percussion instruments, to play something harmonious. Playing 'ad lib' they had produced dissonant effects most of the time. It was obvious that the only solution would be to work wholly in the pentatonic mode, which the children already used in their individual creative work. Working with the pentatonic, whatever the children played would sound reasonably pleasant. I also decided to discard the castanet. It is a cumbersome instrument and difficult for the player to be in complete control.

I did not want to impose my own ideas as this would not have encouraged the spontaneous activity I had hoped to see. But I felt I should lead the children into achieving some logical form in their arrangement. I thought that the easiest way would be through the use of an ostinato accompaniment.

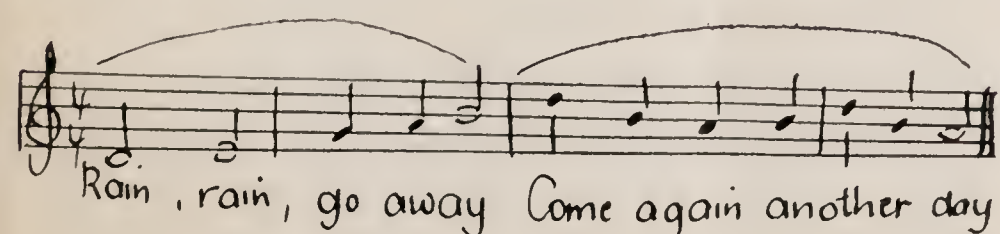
In the introductory period, the children had stood round the music table in a disorganized, haphazard way. Later, I realised how much better it would be to sit round in a circle, making a more compact, informal group, so that the tone was not scattered. Thus, everyone could see each other and keep together better.

During the next week, two children wrote tunes for the rhyme,

'Rain, rain go away,
Come again another day.'

I chose Sheena's tune, first because she was in the group and second because of the sensitive lilt of phrase (fig. vii). I asked Sheena to play it, then we all sang it. She played it on the chime-bars, and the other children then chose their instruments. They

Fig. vii



all played at once, following the rhythmic pattern of the words.

Then I asked for any suggestions. Lyn said that the tambourines could have four slow strokes as an introduction. I asked what the tambour could do and at once they suggested four slow strokes at the end. Children's delight in logical form was well in evidence here. In their paintings and other creative work there are many examples of the same thing — their fondness for regular patterns, for pictures with a house set in the middle, with a centrally placed door, and so on.

Someone said 'The triangles are only just jingling!' So the children decided that they should only play for the end of each line. Then I pointed out that we had not mentioned the xylophone and glockenspiel. I asked them if the two instruments sounded alike. They did not think so, but could not state the difference in words. We played them both and established the fact that the glockenspiel was high and 'soft' while the xylophone was low and 'hard'. (These are their own surprisingly appropriate words.) Lyn once more had a suggestion to make; the xylophone should play for 'Rain, rain go away' and the glockenspiel for 'Come again another day', as the rain was going away.

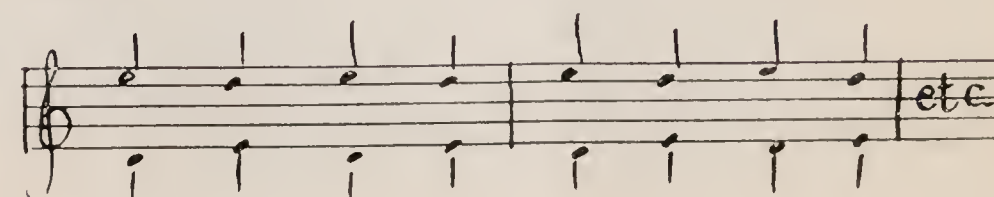
Lyn often came up with suggestions. Once, she suggested that Gina, on the xylophone, should play the tune in fig. viii, and vary the time so as to make

Fig. viii



it sound like the patter of rain. Thus, the idea of an ostinato part arose spontaneously, as it happened, without a hint from me. But Gina found this difficult to keep going. Surprisingly she found it easier to play the tune in fig. ix. The rhythm going in both hands, instead of only in one, helped her to keep it going. She was very pleased with this achievement. Another child suggested that the

Fig. ix



ostinato (called by the children 'the rain') should be started on the glockenspiel and finished on the xylophone, to express the rain going away. Both Gina, on the xylophone, and Andrea on the glockenspiel, found it difficult to keep to the place allotted to them by the rest of the group.

Susan is a very quiet child but, in her own quiet way, did much to contribute to this group work. Once she came up and shyly whispered something about the tambourines and tambour. She thought they could both play for the introduction. This was discussed within the group and it was decided that the tambour should begin and then the tambourines and xylophone join in after four beats. They decided, also, that after the introduction these instruments should keep playing whilst Sheena and Andrea had the tune. At the end the tambour, tambourines and glockenspiel would play for four beats and then the tambour for four on its own. Finally, the band played the whole piece, then sang the song, then repeated the instrumental arrangement. Thus the work achieved a definite form. However, some part of the arrangement was always being changed. The group was keen to get the best results with the instruments they played.

It was interesting to watch the different children in the group. Andrea seemed to be playing 'ad lib' on the glockenspiel but she was so obviously enjoying herself that I did not interfere (also, I wanted this to be their own arrangement). In fact all the group seemed to be enjoying themselves. Some seemed too shy to say anything or else had no ideas to put forward. Michael, the only boy, just sat with a pleasant expression and did things when told by the other children. Sheena was so pleased to be working on her own tune that all she wanted to do was to play it. It was actually Lyn and Susan who had the new ideas. Lyn, being the least self-conscious of the group, was virtually its leader.

At this point, I thought it would be a good idea to have a break from Sheena's tune. The children had enjoyed doing the arrangement but I did not want them to become bored. And I really thought that Sheena had had too much of the limelight! So I asked if anyone could play Mark's version of 'Three Jolly Gentlemen' (see fig. v). Lyn played it on the chime-bars and we discussed the poem. Obviously, the group thought the horses would play an important part with the rhythm of their hooves.

Lyn suggested an ostinato part to illustrate the horses galloping; it was exactly the same as that suggested for 'Rain, rain'. Nevertheless, it was a sound idea and she knew it. I got the required notes from another set of chime-bars and asked Andrea if she could play the ostinato part while Lyn played the tune. She found it difficult to keep the regular rhythm going but she was keen to play the part.

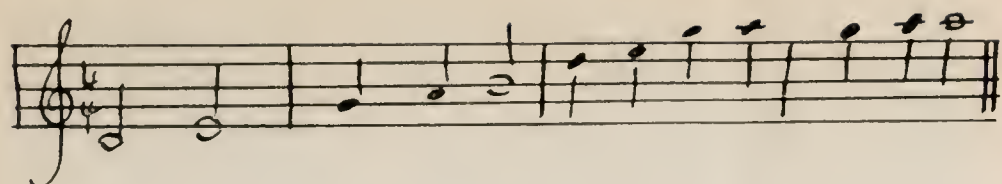
Then Susan suggested that the tambourines should play a crochet, quaver pattern for when the horses went upstairs. The group at once agreed that this was a good idea and so they began, Lyn playing the melody and Andrea the ostinato. The tambourines joined in at a signal from Susan but were soon in difficulty, trying to fit this new counter-rhythm in 6/8 against the melody rhythm of 2/4.

This was a typical occurrence in group work. They would eagerly present an idea, either as an outcome of their vivid imagination or because of their feeling for a logical form, and at the same time present themselves with technical problems they could not solve. But this did not worry them. They knew that it did not matter and that another idea would be given by someone. They enjoyed this work and showed a considerable sense of achievement when the head teacher heard the complete arrangement of Sheena's tune.

In **Activity Methods**, edited by Constance Sturmeay, E. R. Boyce says: 'The children begin with great enthusiasm and then get confused. This is the point at which the teacher helps by giving them encouragement and simple directions.' This is the teacher's part in such work. Also she must consider the capabilities of the children. Care must be taken not to expect performance which the individual child cannot possibly achieve.

Another difficulty we encountered was in keeping time. When children are singing together in an informal atmosphere keeping time presents little difficulty. In fact, as Sheehy says, it comes to them as easily as running and jumping. But when the children are playing instruments and there are several different rhythmic parts going, the situation is different. At first, Michael, starting off on the tambour, played far too fast and Sheena just came in with her own tempo. So I decided to conduct them. I used a simple down-up beat, and counted them in. This improved the situation but there was

Fig. x



still a bit of confusion over the counting in. I decided to use words instead of counting. And so one child was elected to say 'Rain, rain, rain, rain' at the beginning. This was much better. Also, Gina found her ostinato part easier to play if she whispered 'pitter-patter' all the time. Here, then, simple descriptive words were far more useful than member names which represented a technical language they were not yet ready to encounter. The teacher should be ready to discard the usual in favour of the unusual in any sort of creative work with young children. Adult ideas should not be

imposed. Getting down to the children's level without patronising them is essential. And their level is often one of originality and beauty!

Andrea seemed to miss her cue often because she was messing around. Then I noticed that she was playing a definite part even if it was not what the group had suggested. She had composed a counter-melody for Sheena's tune (fig. x). Her satisfaction in this achievement resulted in more enthusiasm, and now she took part more fully. Also she seemed to find it easier to concentrate now that she was working on her own idea.

I asked the group how we could make the music fade away as the words suggested. I asked them which sounded more like fading away music: the 'rain, rain, rain, rain' music with the strong beats on

Fig. xi

'Rain, rain, go away. Come again another day'.

An arrangement of a melody, composed by a seven-year-old girl, done with a group of seven-year-old children.

Triangles
Tambourines
Tambour
Xylophone
Glockenspiel
Chime bars

Da Fine

the tambour, or the 'pitter-patter' music on the xylophone. After discussing this among themselves, they decided on the latter. So that the tambour was replaced by the xylophone for the ending. Then another child decided that the triangles could play also. Thus a logical form, from the point of view of music and text, evolved. The instrumental arrangement can be found in fig. xi, the singing came in between, before the repeat.

During the time that I was with this group I noticed a change in their attitude. At the beginning, they were usually only concerned with their own parts. But in the end they were showing interest in the group as a whole. Margaret Bradley remarks upon the valuable social training to be found in such group work: 'The five- to seven-year period is one of slowly increasing interest in one's fellows and of readiness to play together. It is particularly imperative at this point in human history that the education of social attitudes and capacities is not neglected.'

It was surprising that, in the best part of a term, only one complete arrangement could be produced. But this group only met, as such, once a week and at a set time. This was dragging the work over a period of weeks when the children's interest would have been better held over a period of days.

Also, this group work arose in a false situation. With help from their teacher, I chose the children and asked them to come and do this arrangement. In a normal situation, however, such a group would arise spontaneously in the Creative Activity as a ready means of expression which some children would choose.

I saw the beginnings of a spontaneous group activity. On my second school practice, the children were allowed to play freely in the music corner during Creative Activity. At first, each child who went up and played an instrument was apparently not conscious of anyone else playing near him. Often there were as many as six at the table and each would play on his own, ignoring everybody else.

In the music periods I had introduced a chart to go alongside the song 'This Old Man'. It featured the run up the scale at the words 'give a dog a bone', and showed a dog looking up at the bone. This was

put by the music table to give the children opportunity to look at it and possibly play it on the chime-bars. Many did so, singing the words at the same time.

Then one day I noticed that a small group of children were singing this song and playing a 'free' accompaniment on the chime-bars and other percussion instruments. At first this accompaniment had neither recognizable tune nor rhythm but they played it very enthusiastically. They seemed to be listening to each other and made definite attempts to organize themselves. It is at such a time that the teacher can step in and show interest, possibly working with them. She can help to develop their ideas. Here the teacher would be a guide but not a domineering force. Music could become a common experience to be enjoyed rather than a subject to be taught.

The possibility of using the pentatonic scale should be considered. If the melodic percussion instruments were arranged with only notes from this scale, i.e. with the fourth and seventh notes of the diatonic scale missing, the resulting 'arrangements' would sound much better and the children would feel more encouraged to continue. It is obvious that they will not know such technicalities as harmonic progressions, and if the teacher has to tell them which notes will sound correct, there will be a loss of the spontaneity which is so valuable. It is, therefore, better to encourage a 'polyphonic' style in the pentatonic scale than a 'harmonic' style in the diatonic scale. Then child and teacher can contribute equally.

I feel that our work at school lacked some of this spontaneity and the reasons have already been stated. Nevertheless, it was a valuable experience and for that particular group of children the procedure was satisfactory. They belonged to a school where importance of music was stressed, and also they had a definite gift for music. But in this instance, there was probably too much stress laid on the performance standard. At the infant stage the actual process of creating is often of more value than the result, although the ultimate satisfaction with the final achievement obviously contributes to its educational value. The disadvantages of the performance ideal have been mentioned in the introduction, but Margaret H. Bradley has the following to say in the book



Experimenting . . . listening . . .

Photograph printed with the permission of the Sheffield Telegraph & Star Ltd.

Activity Methods: the teacher 'must understand the children's need to round off certain activities and should be prepared to help them organize exhibitions, performances and such like culminations.' The performance need not be on a grand scale. In fact it would be better to have an informal gathering of perhaps one class with the head teacher, and not an 'outside effort'. Dorothea Fleming says 'all children need opportunities for activity which will call forth effort and result in the experiencing of success and achievement.' The recognition of achievement is necessary to the children's glowing self-regard, and their feeling of power to deal with life, both of which lie at the root of the healthy development of personality (M. H. Bradley).

I feel that this group work, in which I experimented, has also been of value to me. I will now have more

of an idea what to do, and moreover what children of this age can do, when a similar situation arises. Owing to the nature of the child's development in the Infant School, such group work would be most suitable in the top class. The capacity to work in a group only develops gradually. As Lillian de Lissa says, 'he (the infant child) begins to enjoy the company of other children, playing first near then with them in a spirit of give and take, and he acquires increasingly a capacity for co-operative behaviour.' In this way, individual creative work in music develops quite naturally into group creative work.

Finally, let Pfaff remind us of the strength of a child's creative powers.

'Young children have much greater creative ability than is generally realized and in the process of using it they often reveal great beauty and depth of emotion.'

The Blasted Rose

R. E. Myers

Assistant Professor of Education, University of Oregon

One of education's most difficult problems, and one which is basic not only to education but to our culture generally, is what is to be done about the differences which exist between individuals. Although educators for many years have paid attention to the importance of allowing for individual differences in the abilities and developmental patterns of children, the effects of conformity in the United States can be seen as clearly in our youth as they can be noted in our adult population.¹

Recent concern that individuality be respected is founded in large part in a fear that a society which rewards conformity is bound to stifle talent — and hence will stagnate and eventually decay. Whether or not individuality is as seriously threatened as critics of the American scene such as David Riesman (1953) believe it to be, many of us in education are acting as if it were.² Better to understand the underlying beliefs of educators, psychologists, scientific talent hunters, and others

who are striving to promote originality and to maintain diversification of personality, I would like to look rather carefully at the assumptions of these people.

What are the values and objectives of the men and women who have been struggling against the tide of conformity?³ To begin with, they believe that differences between people are good rather than bad: heterogeneity is better than homogeneity in a society such as ours. As W. W. Rostow, Director of the American Project at MIT, expressed it in his foreword to Harriet Peet's **The Creative Individual**, '... in the end, we remain committed in American democracy, to build our society from unique, responsible individual personalities and from the talents each brings into the world.' The people who prize individuality value flexibility and adaptability; they believe that the adaptable person can cope most effectively with his environment. They greatly esteem self-expression. Moreover, they believe that a normal child who is not thwarted in his natural development will become a self-actualizing, fully-functioning adult.

Bound up in these values and aims are two philosophies about man's nature: the idealistic and the pragmatic. On the surface there are several indications that the champions of individuality — the individualists — have a pragmatic point of view. The emphasis upon change and the solving of problems in new ways, the de-emphasis upon established systems, and the focus upon the uniqueness of the human personality in each of its manifestations — these are the assumptions of pragmatic thought. Looking a little more deeply into the individualist's position, however, idealistic elements can be detected. That man's fundamental nature is creative and therefore God-like, that the process by which man's nature is revealed is developmental, and that man occupies a special place in the scheme of things — these are the tenets of an idealistic philosophy.

Those who ask us to hold the line against Conformity often assume postures which seem to be identical with those of the 'progressivists' in education. This can be illustrated by examining a major concern of John Dewey and his followers, problem-solving. In solving problems (ethical, practical, aesthetic, whatever) we can follow accepted, conventional paths, or we can rely upon

our talents and skills to show us the way. An elementary teacher, for example, can either follow a prescribed course of study, or he can teach a unit in the light of what he has learned in trying to put over the concepts previously, of what others have learned in teaching these concepts (this would include the information available in the study guide and in other published materials), of what he knows about the abilities of his pupils, and of what his pupils' ongoing experiences have been. The progressive educator would not hesitate to say that teaching the unit in the second manner would make the interaction between pupils, teacher, and materials more meaningful for everyone. There would be no disagreement from the individualist concerning this choice. The second approach requires more of the teacher's resources; but, in the opinion of both the progressive educator and the individualist, it has a far better chance of being effective. This *modus operandi* parallels closely the scientific method: the individual encounters a problem, devises a hypothesis, tries it out, and then evaluates the results. If his hypothesis works, the idea was a good one (insofar as it was successful on this one occasion); and there is the strengthening satisfaction of his realizing that his solution did, in fact, work. To this extent, at least, it would seem

(Continued on p. 51)

Physical Education as an Academic Discipline

Betty Redfern

(see over)

Summary

Es ist nicht sehr wichtig, dass Sportslehrer an die Türen der Universitäten klopfen, um Zulass für ein Fach zu gewinnen, das in seiner gegenwärtigen Form Keine Berechtigung an einen Platz von akademischen lernen hat. Dagegen ist es höchst notwendig, dass die Universitäten ihrerseits anerkennen, dass in dem Studium der Bewegung, wie ich er hier zu skizzieren versuchte, nicht nur eine Wissenschaft existiert, die von der gleichen Beschaffenheit ist, wie sie von jedem anderen Fache verlangt wird, sondern auch eine Lösung der traditionellen Zwiespalter von Körper und Seele, der das Denken der Westlichen Hemisphäre seit Jahrhunderten verwirrt hat.

Physical Education as an Academic Discipline

Betty Redfern

Senior Lecturer in Physical Education,
Crewe Training College

In considering Physical Education as an academic discipline, I am making two assumptions — first, that we are discussing Physical Education as it is generally understood and practised in Britain at the present time, and second, that in speaking of an academic discipline we are taking the traditional standpoint of the English University as to what constitutes an academic discipline. The thesis of this paper is, that Physical Education today does not fulfil these requirements, but that it could — and should.

Presumably we do not need to examine the first assumption in any detail, but it may be profitable to look a little more closely at the second. We must appreciate then, that the English University tradition does not recognize mere acquisition of skill, even when complex and varied, and supported by accurate and scientifically established data, as adequate for an academic discipline. As I understand the term — and I look forward to hearing the views of others on this — one or both of two conditions must be fulfilled:

Either, there must be an integral body of knowledge peculiar to the subject, bounded by its own principles and serving as a basis for the discovery of further knowledge,

Or, there must be a satisfactory number of artefacts on which to base a critical and appreciative study.

To take the first one — study of a particular area of knowledge, which may have links with other disciplines but which is independent of them, leads

to the adoption of a special way of looking at the world and of man's place within it — from the vast mass of all that there is to know, a selection is made which is pursued in depth so that the component parts of the subject gain coherence, which thus provides a unity and gives rise to a philosophical perspective.

As an example, a geographer's discipline is held to be the study of man's environment and his interaction with it. He therefore examines any phenomenon or problem from this point of view — from a consideration of men living in groups according to certain geographical conditions. If then, for instance, he contemplates the way of life of an African tribe, he does so from the angle of their climate, natural resources, systems of transport and so on — he is not primarily concerned with their history, religious beliefs and practices, dance rituals, music or folk-lore. These may, of course, be of interest to him both as a person and a geographer, but he will call upon these other studies only inasmuch as they throw further light upon his own, and will always see their subject matter in relation to his own vision. If not, he becomes a historian, an anthropologist, an ethnologist and so on.

To turn now to the second condition — there must be the means of establishing criteria by which to judge the symbols of human thought and feeling. Literature, for example, may be considered as a discipline giving an insight into the nature of thought and language, developing precision and vitality of thinking and verbal expression, and cultivating sensibility and discrimination in response to such expression. As with all the arts, it will demand the simultaneous functioning of intellect and feeling, and perception and judgement in the realm of aesthetic and spiritual values.

If we examine Physical Education in relation to these conditions, it is obvious that it fails on both counts: in the first place, it lacks any core of knowledge specific to itself, and because of the absence of fundamental truths which cannot be arrived at by any other discipline, cannot lead to original and creative thinking whereby new truths are incorporated into existing knowledge. Attempts are made, of course, to give the subject prestige by drawing on fragments of other disciplines such as physiology, anatomy, psychology, sociology and so on, but these are frequently pretentious and can

LOOK OUT

Dr. James L. Henderson's 20 Look Out articles, January 1963 - December 1964, will soon be published in booklet form, price 5s. 6d. post free. Apply to: The New Era, Mall Cottage, Chiswick Mall, London, W4, England; or to Miss Moyse, NEF, 55 Upper Stone Street, Tunbridge Wells, Kent, England.

produce only a hybrid course lacking organic structure. It is not to be denied that these fields of study are important in relation to Physical Education, but they cannot be covered in a three or even a four year training at sufficient academic depth, if at the same time the mastery of practical skills is to bulk as large in the programme as it does at present.

We have to recognize that width and diversity do not justify claims to an academic discipline. Quantity and variety are not in themselves a passport to scholarship, and while they may be desirable for a general education, cannot lead to the adoption of a philosophical standpoint as mentioned earlier. We talk of research in Physical Education, but what does this really mean? It may, indeed, be a 'disciplined inquiry', often backed by careful observation and classified data, but if we are honest we are bound to admit that it is usually research into things that properly belong to other disciplines, and which are looked at and applied in relation to our own subject. In general there is an attempt to deal only with what is present in any particular phenomenon, rather than with an explanation of its nature and significance. There is far more concern with quantitative data than with new concepts. In fact, there is never any pure research in the subject because in its present form there cannot be.

In the second place, the only claim of Physical Education to be a means of providing a basis for critical and appreciative study involving a discipline of thought and feeling, could be through that aspect dealing with expression — that is, through Dance, which usually constitutes only a negligible part of a Physical Education course. In addition, the transitory nature of the art, making for the paucity and unreliability of artefacts from the past, has resulted in the study of dance often degenerating into a mechanical reproduction of outer forms, with little reference to content — merely a further exercise in bodily skill, in fact.

Is there, then, no future for this subject now known as Physical Education? Perhaps we should begin by recognizing that its nomenclature is, in itself, an indication of muddled thinking and limited vision. It was called in question as long ago as 1952 in the Ministry of Education's publication **Moving and Growing**, yet the profession has ignored the challenge implicit in this and remained content with

that title, which, it is significant to note, was adopted with alacrity in place of 'Physical Training'. Presumably people in the profession today would scorn the idea that they are dealing solely with the exercising of the body — that is, with education *of* the physical, and no doubt modern methods of presenting the subject do give some justification for the change of name, and to some extent increase its respectability.

But changes of method do not necessarily mean a change of content and of ultimate aim. Physical Education still remains a meaningless title when interpreted as 'education *through* the physical', since all education is through the senses, (unless we somehow manage to use telepathy!) and surely to attempt to deal almost exclusively with the physical aspect of personality is to fail to recognize the essential make-up of the human being, and to impair the harmonious functioning of physical, intellectual, emotional and spiritual faculties. Moreover, the inclusion of the word 'education' as part of the name of a subject is apt to imply a study based mainly on professional needs rather than one existing in its own right.

We cannot hope to establish such a study until we realise the fundamental nature of the subject with which we deal. It is, in fact, human movement, which, from earliest times has been recognized as something more than a physical phenomenon, but which in our own day is usually treated as little else. Only when it is regarded as a process having its roots in the psyche, and therefore bound up with feeling and thought as well as bodily action, so that it may be practised in its wholeness as a concerted functioning of the body-mind, can it become an academic discipline.

To argue that this is already what is being done in Physical Education would be futile. While vague claims are often made that the physical activities in which we indulge promote 'mental co-ordination' and other beneficial results, it is obvious that these are not the direct outcome of particular movement experience, since the over-riding concern is usually the purpose for which movement is used, rather than the content of movement itself. There is also a strong tendency to cultivate a one-sided set of responses — quick reaction, mental alertness and concentration for example, are valued highly, to the exclusion of much which belongs to the deeper

layers of the human mind.

We need, therefore, to appreciate that what we should study are not so much techniques of moving in relation to specific situations, but the fundamental principles which underlie all movement. The practice of movement in its entirety, in order to achieve inner and outer harmony, is as old as man himself, and the systematic study of the reciprocal influences of physical exercise and mental, emotional and spiritual functions goes back to the fifth century BC. Remnants of this old tradition still exist today in parts of the Far East in the form of 'Kung Fu', the ancient medical gymnastics of China, which deal with the educational and therapeutic results which an individual can achieve by himself and within himself through definite movement exercises.

In our own century a tremendous advance has been made through the research of Rudolph Laban into the deeper implications of movement. His investigations into the subject, both from a scientific point of view and as an art-form, have revealed an amazingly ordered relationship between the structure of the human body and the pathways in space which the moving person creates. Furthermore, he has shown that these spatial patterns derive directly from clearly determinable mental and emotional attitudes which also give rise to varying dynamic stresses, according to the kind of inner participation of the mover, and that these dynamic stresses are intimately related to the shapes in space in which they find their expression. The laws governing the construction of living creatures have been found to apply also to inorganic matter and the processes of crystallization, and thus a fresh vision of man's place within the whole scheme of natural creation comes into focus.

Such discoveries open up a vast field of inquiry into the nature of the harmony of movement, and have led to the formulation of movement concepts which provide a factual basis for the development of movement consciousness in the human being. Knowledge of the harmonic relations existing between the structure of the body and the rhythmic and spatial patterns evolving from movement furthers knowledge of psychosomatic behaviour, and makes possible the selection of ordered movement sequences containing particular shades of expression and meaning.

Study of movement along these lines therefore seems to me to provide indisputably an academic discipline, and to qualify in respect of both the conditions mentioned at the beginning. There is, first, a rich store of knowledge available, perhaps as yet not even guessed at by the majority of this profession, and only dimly perceived and comprehended by those who *are* aware of it; and there is, too, enormous scope for research both of an empirical nature and into ancient sources of information which gain new significance when looked at in the light of recent discoveries.

Secondly, an understanding of the principles of movement harmony, comparable to those governing the relationships of sound in acoustics and musical tones, and to colours in the light spectrum, furnishes the means of both evaluating and creating movement as an art-form. Our response to dances and other forms of movement expression need no longer be purely subjective, nor mainly determined by considerations of secondary importance, such as the athletic feats and graceful posturing of handsome bodies, or the static components of a performance — costume, decor and so on. A movement composition, like a musical invention, should be capable of objective appraisal and understanding by taking into consideration its dynamic and spatial ideas, and examining their treatment and development within an organic whole.

Increased knowledge of the elements of movement and of movement harmony also provides material for creating new artefacts in this realm and stimulates new ways of composing, so that invention is not entirely dependent upon nor limited by the vagaries of spontaneous expression which may elude capture and precise formulation. In this connection, it is of importance to recognize the immense gain that has resulted from Laban's contribution to notation. Kinetography Laban is not merely a system of recording movement of all kinds, but is a vital means of learning to think in terms of movement and to develop it as a disciplined art-form. This obviously has significant implications for future generations, since for the first time it is now possible to pass on reliable records of dances, both of our own day and of the past, as far as it is possible to reconstruct these from available evidence, and the objection raised in connection with the shortage and inadequacy of dance literature therefore disappears.

As soon as we cease to regard movement as a mere outward function, and begin to ask, 'What is the significance of movement — and what can it do to man?' we embark on a subject which takes us deep into a field of inquiry about the nature of man himself, and the knowledge gained through this particular kind and method of study inevitably leads to the adoption of a unique philosophical perspective. Our specific 'slant' on life arises from a consideration of the interplay between outward action and inner processes — and what more important and worthwhile extension of knowledge and experience could there be than this?

In my view, there is less need for Physical Educationists to be knocking on the doors of the Universities to gain admission for a subject which, in its present form, has no right in a place of academic learning, but a great need on the part of the Universities to recognize that in the study of movement, as I have attempted to outline it here, there is not only discipline of the kind demanded by any other subject, but a solution to the traditional dualism of mind and body which has bedevilled Western thought for centuries.

The time is ripe for inspired thinking and bold action. It would seem to me nothing short of a tragedy that we should remain content with Physical Education as a subject comparable only with such things as journalism, embroidery or book-keeping, and to fail in the face of the challenge which undoubtedly exists, when the means of meeting it is within our grasp.

*The Reform of Music Notation**

L. Norman Moule

The Director of a London music college once said: 'Music can be crushed out of your soul when you are young but you are born with it there!'

We can all recall the eagerness and joy with which we approached our first music lesson. Unhappily, far too many of us remember with bitterness the reactions some weeks later, when our progress

*A shortened version of a lecture delivered to the Incorporated Society of Musicians on 31.12.64.

OLD HUNDREDTH

OLD HUNDREDTH

Klavarskribo Institute, London.

seemed to be restricted to a few pointless tunes which we didn't recognize and had no urge to learn. The late Lord Brabazon wrote, 'I contend there are only twelve notes in an octave on the piano. All you want to know is which of the twelve to hit. Surely not a very difficult problem in notation. Here is really where a little organized common-sense — sometimes called science — might bring joy to millions.'

A Mr. Kenneth Wood then advocated a simple solution. 'Why not make the appearance of the printed music bear an easily recognized resemblance to the keyboard? Make the staff consist of horizontal lines in sets of twos and threes, corresponding to the black keys. Thus providing a separate place on the staff for each note.'

At the time, neither of these gentlemen knew that such a notation — Klavarskribo — was in existence,

but shortly afterwards Lord Brabazon started to use this new style of music and became an enthusiastic disciple.

In fact, one has only to mention this subject in any company and interest is aroused. Questions are asked and the invariable outcome is an explanation of the system. With the aid of pencil and paper this can be done, clearly and fully in a few minutes; the method is so self-evident that it prompts the same response, time after time — ‘I wish this music had been invented when I was young.’

The blunt truth is that we take our present notation so much for granted, that we cannot see what a primitive and impractical tool it really is. It has survived almost unaltered since the days of Columbus, whilst the musical sounds it attempts to record on paper have grown in richness and complexity from decade to decade.

As you will remember, the oldest traces of written records of musical notes are Greek in origin and date back to the seventh century BC. It was a notation of ‘letters’. Many generations later, between the second and tenth centuries AD, letters were still employed by European musicians. They used the alphabetical names, from A down to O or P, to cover two octaves of a heptatone scale, but what was understood by A or B in that period was not always the same and would not necessarily correspond with the meanings today. Also there gradually evolved a diagrammatic method for indicating notes. It started with dots and dashes and hooks; then a horizontal red line appeared, to give the singer a fixed note. At later stages further lines were added, and around the year 1030 a definite form of stave was used by Guido d’Arezzo. Development continued, fostered no doubt by the experiments and inventions of individual musicians. Music writing was fluid and subject to changes but eventually one particular code or style became generally accepted.

Meanwhile the use of keyboard instruments, with pipes or strings of invariable pitch, caused serious problems. An instrument constructed for one of their heptatonic scales proved to be unsuitable for another, because some tones were either missing or sounded false. A practical solution was eventually found by increasing the number of strings or pipes in an octave from seven to twelve.

Unfortunately, whilst the instrument builders had actually to provide five additional strings, musicians were not subject to any such material coercion when writing music. Instead of enlarging the stave to make room for the new notes, they stuck to their original seven notes per octave. Since all the places on the lines and spaces of the stave were already filled, and the alphabetical sequences of note-names left no gaps, there arose the question of how to accommodate the five new notes.

Compromise provided the answer, and dreadful armies of flats and sharps gradually began to invade and obscure the clarity of the stave, later to be reinforced by their nefarious allies — double sharps, double flats, naturals and a host of different symbols denoting duration values. And solely because these first flats and sharps were written on existing note-places in the stave, they had to be given the corresponding note-names, and came to be regarded as lowering or raising the original note. Which was nonsense! They were new notes and properly entitled to new names of their own.

On this unsound and haphazard foundation grew the sharps and flats notation. It was an expedient which had no true musical meaning and therefore no valid reason for existence. Confusion has produced greater confusion and this notation now enjoys the dubious honour of indicating one note in SIXTEEN different ways. Sharps and flats have nothing to do with the essence of music. The only reason for their existence today, was lack of space on a stave which became ‘fixed’ centuries ago. Comparatively speaking, when you endeavour to write or read a modern composition, it is as though you were using Roman numerals to work out a complicated problem in higher mathematics.

The Encyclopaedia Britannica says on this subject: ‘Our semi-tonal system has 39 signs for 12 sounds’, and it goes on: ‘Reform must certainly take the way of simplification and a new notation is long overdue!’

Schonberg says: ‘A better music notation will have only twelve names of notes and an independent symbol for each of them.’

There are symptoms of a deep underlying resentment at a state of affairs which hinders or

prevents a large proportion of the world's population from experiencing the emotional joy of personal performance. Yet the very people who might be expected to give a lead — the music professors — appear to have ignored such matters. Why should this be? One can only guess at their reasons. Possibly, because music is international in scope, there was fear that what one body of musicians approved, others might condemn.

The only sensible, logical way to provide a proper form of music notation is to DESIGN one on modern scientific lines. A Dutchman, Cornelis Pot, has done just this, and called it KLAVARSKRIBO.

Mr. Pot has always realized that Music is an Art but in his opinion the study of its theory, and the method by which written records of musical sounds can be made, should be approached from the scientific angle. By profession he is an electrical engineer and his technical knowledge enabled him to make a deep study of the mathematics of sound vibrations, and also to construct specialized equipment for proving his theories.

He started piano lessons at the age of twelve but was soon discouraged at his lack of progress. Unlike the majority who tamely give up, his individualistic type of mind started to probe and question the methods used by his teacher. The following quotation is from an article he has written about the start of Klavar. 'Many times I asked myself if all I was taught was strictly necessary. First I was taught that the note on such and such a line is G, but occasionally it is no longer a G but a B, because of the sign of the bass clef. Then it can also be a B-flat because of the sign at the beginning of the stave; but sometimes it is not B-flat either but B-natural. It can also be G-double-sharp, in which case it sounds like an A, or C-double-flat and so on . . . and on. All very well for anyone who loves puzzles for their own sake, but profoundly irritating for someone who wishes to get down to playing the music itself.'

The logical conclusion of Mr. Pot's questionings was that there ought to be a more rational notation, by which the mental translation of note-picture into sound could be better accomplished. In other words, a notation scientifically designed from the outset to meet all the requirements of old and modern compositions.

When he started his research towards an improved notation, his main objective was to provide a stave which would be unambiguous, where one note-symbol, and one only, would be used for each tone. He soon appreciated that clarity of meaning was also obscured by the multitude of shapes portraying duration-value, so the whole question of timing had to come under review as well. Ask yourselves, as he did, 'Where is the logic in using a great many different symbols to describe SILENCE?' He said to himself, 'If "nothing" is to be played, then nothing need be written.'

So, when the time came to test the results of his efforts, he had to prove the notation for accuracy of 'timing' as well as accuracy of note-definition. This he did by constructing a 'Music Writing Machine'. An electrical contact was placed under every key on his piano and leads were taken from them to a kind of electric typewriter. This had notes instead of letters on the type bars. A roll of paper, already printed with the Klavar stave, was inserted in the machine and set to unroll at any given speed whilst the pianist was playing. As the paper unrolled, the typewriter printed each note in the proper place on the stave, at the exact moment when the piano keys were depressed. The result was a printed record of every sound and, due to the steady speed of the paper unrolling, an accurate, graphical indication of the 'Moment of Touch'. This printed roll could then be used as 'music' and played-back by another pianist.

It is this clear-cut, graphical indication of time allied to a twelve-note stave, which has set Klavarskribo above and apart from the host of earlier attempts at reform. The beginner is charmed by the one note for one tone principle which the stave permits, but more experienced players find that the graphical method of indicating 'Moment of Touch' is just as great an advantage.

Mr. Pot started his campaign with a piano course of 24 postal lessons and the intention of providing transcriptions of any music his students required, as they advanced in proficiency. It was a lone voice crying in one small country but it has been heard and answered from every part of the world.

Today it is estimated that more than a third of the playing population of Holland read from Klavar. There are teachers in every town and many

villages, and examinations are held each year. Tuition is available in the Dutch language for all instruments, and Courses of the piano, electronic organ, accordion and guitar have been translated into English, German and French to satisfy the popular demand.

Branches of the parent Institute have also been founded in those countries. Above all, over fifteen thousand different music transcriptions have been made and each one was originally prepared at the request of a Klavar player. These transcriptions, which include many bulky collections, range from concert-standard works like the Beethoven Concertos, down through the popular classics to some of the latest hit songs. Religious music is always required, and hymn books and church music have been produced for different creeds. As a result of public demand alone, a movement which started in 1931 without one single sheet of music, now needs twenty-eight thousand square feet of building space to house its printing plant and staff of specially trained music transcribers.

The tide is turning and people — especially young people — are discovering that there is a limit to the satisfaction to be found in watching others perform. The astonishing popularity of the guitar groups provides convincing evidence that the desire to take an active part in music-making is still very much alive, in spite of (and partly because of) radio, records, television and tape-recorders.

Why has the guitar gained such a prominent position? Admittedly it is portable and comparatively cheap, but even more to the point, a beginner can get an immediate, satisfying result without years of effort, trying to play from music. The same kind of thing happened in the 'twenties, when the ukelele was the chosen weapon! Surely such a preference for an instrument which is used mainly for strumming is an indictment of the existing notation. Young people are virtually refusing to spend their time in the study of complex written music.

There is another development worthy of mention, and it is perhaps the most important of all. A large number of enquiries come from all over the world, the countries principally concerned being Nigeria, Ghana, Kenya, Tanganyika and the West Indies. In all these places the possibility of learning music by the usual notation is fairly remote. Nevertheless

students from these countries evince the keenest interest and make excellent progress, to judge by the music they ask for. There appears to be a striking need in these countries for an easy-to-read notation which could be taught in the schools. The will and the ability are waiting there to be used.

Children, of course, take to Klavar like ducks to water. About a year after the London branch was started a music teacher wrote as follows: 'Twelve months ago two children of equal age and intelligence came to me as beginners. To one I gave the usual notation, whilst purely as an experiment the other was introduced to music through Klavar. After less than six months practice, my Klavar pupil secured a first prize for his playing at the North London Music Festival and is now far in advance of the pupil learning by the usual notation.' This music teacher was Mr. Frank Knight, and he has since used the Klavar system a great deal in the specialized field of music therapy amongst maladjusted children, where a clear and unambiguous notation must have obvious advantages and should lead to major advances in the treatment of suitable subjects.

I should like to tell you of one further experience of considerable significance. It concerns those people who have already learnt to play by the usual notation and progressed to a reasonable amateur standard. A number of these players have seen the possibilities of Klavar and trained themselves to use it as a second notation. Why? For the very good reason that it enabled them to master certain compositions which they found too complex when attempted in the usual notation. You will understand this better if I explain that in Klavar music, all keys can be read with equal ease.

At a reasonable guess, 90 per cent of the world's population is musically illiterate. And we are musically illiterate because the only form of written music available is too complex for the majority to understand, or requires too much time and effort from those capable of understanding it. Isn't it high time this lamentable state of affairs was remedied? Music is born in us. Everyone can hum or whistle a tune. Why shouldn't they be able to read it when it is written down — just as they read a newspaper?

For generations past, school-children have had to

learn their multiplication tables like parrots, as a first step to arithmetic. During the last twenty years a man named Trachtenberg has introduced an entirely new approach with his system of Basic Mathematics. The innovation has been so successful that Switzerland has adopted it in her banks, and even in her income tax department. The reason — far greater speed, accuracy and ease of calculation.

Another radical change in method provides an even closer parallel to the subject we are discussing. It is taking place in our schools at this very moment, where a new system of elementary reading is being tested — i.t.a, the Initial Teaching Alphabet. The basic idea behind this alphabet is exactly the same as that proposed for the reform of music, namely: **One letter-symbol for one sound — and one sound only.** We hope that a reformed music alphabet will not be as long as i.t.a. in coming into use.

What the ordinary schools are doing for reading, the music schools should be doing for music. An official trial of a reformed notation should be undertaken without delay, because we badly need a professional assessment of the advantages which would accrue by adopting one.

To any who may still have lingering doubts about the advisability of change, I stress one final remark. Earlier I compared sight-reading from the usual notation with the use of Roman numerals in advanced mathematics. Just picture a page of logarithms worked out with Roman figures. (Most of us can't even calculate the date on a monument.) But the serious implication is this. If we had stuck to Roman numerals, would or could logarithms have ever been invented? On the same analogy we must wonder how much original music composition has been lost through sheer inability to record it in writing. So let us broaden the field of musical education to embrace everyone.

On Movement

Talma Ironi*

Tel-Aviv

I was looking out of the window the other day. A man was walking on the opposite pavement. His steps were quick, definite and large. No doubt he was in a hurry. But there was something else about

him — he seemed to be quarrelling with the air, pushing against it, aiming all the time forwards. It was as if his body were too narrow to contain the energy of life he had, and for the moment he could not give it vent but through this strong, thrusting walk of his.

Then a woman passed, pulling her laundry basket behind her. Her steps were quick and short. She was holding the collar of her coat, her head was dropped between her hunched shoulders. She obviously felt cold and was a bit on edge, thinking maybe of her domestic duties. Then there was an old woman walking slowly, her back bent. She was going down, down, down, as if carrying her years and troubles on her shoulders. A man walked with his head thrust forward: it was leaning slightly to one side, giving him the impression of pensive mood. Then, there was a newspaper carried aimlessly by the wind.

All these sketches dealt with movement, whether of nature or of human beings.

The world we try to interpret in our limited understanding is a world of moving things. The trees grow up and fall down. The buds wave because the wind moves. The whole universe moves in space perpetual. Thinking is also movement. Our bodies are meant to move, thus to express our feelings and states of mind. It is unfortunate that people, due to false and unnatural theories, have made such a separation between the body and the mind. When people neglect their body and close their eyes to movement, they damage their minds as well (and our minds are so complicated and highly integrated). We may come nearer to the secret of life when we know how to live in harmony with our body and our mind, which basically are one unity.

I would like to give some examples of the relationship between one's movement and one's state of mind, and of the parallel we can draw between human and animal behaviour.

When frogs are perplexed they throw their arms towards their mouths. Have you never caught yourself reaching for your mouth (or hair or cheek) when suddenly confronted with an embarrassing

*Age 20.

situation? When birds are nervous their intestinal movement becomes more rapid. It would be interesting to check how often on examination days, for example, people run to the cloakroom!

In order to live wholly, the animals have to be in natural surroundings, where they can move freely. 'Of course one can hold animals in cages, but one can only get to know the higher and mentally active animals by letting them move about freely. How sad and mentally stunted is a caged monkey, or a parrot, and how incredibly alert, amusing and interesting is the same animal in complete freedom.' (K. Z. Lorenz in **King Solomon's Ring**)

Once in my school, there was a gymnastic lesson before an important exam. Many girls refused to 'tire themselves out' and so didn't take part in the lesson. When the exam came, they were worn out from the tiresome hour of waiting, whereas those who spent the last hour running and jumping in the open air were calm and cheerful. And in exams, as we all know, what is equally important as your knowledge of the subject, is your state of nerves.

When I was preparing for my matriculation, I used to go every day to swim or to dance. Though some of my acquaintances regarded it as a 'terrible waste of time', I found I was thinking more easily and clearly after any kind of physical movement.

It's staggering the number of stories one can read from movement, even if that is only a tilt of the brow. With an eye to movement and to human behaviour, one can know people better by their movements than by their words, which (save for unconscious slips, on which an elaborate literature has been already written) are usually under control.

When you let yourself go physically, you let yourself go mentally as well. Have a group of people move in front of you, under the guidance of an experienced and inspired movement teacher, and you have an unwritten yet very effective lesson in human relationship. You'll immediately distinguish the leader, the individualist, the indifferent, the inhibited, the warm-hearted.

I have only tried to hint at some of the exciting aspects of movement. It is a rich world though it has been badly neglected. There is much work to do and many lessons to learn.

Educational Rhythmics for Handicapped and Normal Children

Ferris and Jenet Robins

Authors of the book 'Educational Rhythmics for Mentally Handicapped Children', RA Verlag, Rapperswil, S. G., Switzerland.

Beauty is where least expected, and to watch a retarded child in its joy of movement is reward unto itself. From our own experiences with mentally and physically handicapped children, we would prefer to head this article 'Movement and Music', instead of 'Music and Movement'.

In our special work motoric action is accentuated, and the media to accompany this coordinated movement are music, the spoken word, vision, touch, and the natural sense of imitation. The mentally handicapped child delights in his recognition of the special music played, and is anxious to show the motoric exercise that he usually does to that particular melody. Once one is able to reach the soul of such a child, by using every means available as a bridge into his inner life, the child is awakened and induced to follow the movements happily. With great enthusiasm he suddenly realizes that he is capable of achieving tasks he previously thought he would never be able to do. Everyone knows what this means to such a child.

In the first approach of Educational Rhythmics no special effort is made to emphasize the artistic beauty of movement, although beauty can clearly be observed in the motoric expression of the child. Each movement given has a special significance and the mighty influence of music is fully used. Some mentally handicapped, practising the coordination necessary in tying their shoelaces, may find it easier to the background music of Chopin, and others to 'Frère Jacques'! The important factor is of course the ultimate success of the purpose of the exercise.

Personally, we have never forgotten the impact of live music on the war-tormented minds of American soldiers in World War Two in the mental wards of hospitals in the United States of America. We were playing instruments and singing when one soldier 'woke up' and came back to this world of reality. We believe that many people can tell of such an experience.

Yet, despite this, we use recorded music for our special method, and our decision to use records was made for very practical reasons. In the application of Educational Rhythmics it has been proved that the sound of 'artificial' music (played by capable musicians) has an impressive influence on children, inspiring movement. In using this form of musical background, the teacher has the freedom of demonstrating, correcting and conducting the class groups, as well as noting their progress. He does not require the skill of playing an instrument, and so the instrument itself does not become a liability.

The inner life of the human being always seeks expression. Sometimes only a primitive drum beat inspires motoric reaction, and sometimes it is the beauty of a full orchestral arrangement. Significant for the immense possibilities in using the exercises, music and texts from Educational Rhythmics, is the report of a teacher from one of the 'Johanneum' classes in the Neu St Johann school, S.G., Switzerland, who describes the 'break-through' that occurred in a highly erratic boy. For seven years he had failed to write alphabetical letters clearly, while now, through the influence of the music and movement of the special exercises, he can do so neatly and correctly. Again, music and movement proved its tremendous suggestive power in the case of an older mongoloid (trainable) boy of the Remedial Padagogic School in Rapperswil, S. G., Switzerland. For a few moments of the first rhythmic lesson he refused to move, but he soon followed with enthusiasm, and today the same boy has developed amazing ability in imagination and improvised self-expression. While listening to the orchestrated arrangement of 'Greensleeves', which is used for the 'Rhythmic Geography' exercise, he asked the teacher 'Isn't this music like the "Moldau"?' (from Smetana) . . . which of course proves how deeply a retarded child can experience recorded music.

The blind child learns to move more freely by following the sound of music, and a loving voice controlling his sense of direction. Thus it is an important help in overcoming certain nervous movements which are characteristic of many blind children.

In Educational Rhythmics the deaf child not only uses his gift of sight, but is guided by the vibration of the recorded music to experience the joy of

coordinated movement in perfect rhythm. The music should not be eliminated just because these deaf children cannot hear it. Not only is it a help and an inspiration for the teacher when giving the rhythmic lesson, but it is psychologically splendid for the children to see the teacher put the record on for each exercise. They will connect this use of records with the tempo of the movement to be made, if they are first permitted (each in turn) to hold the ear close to the loud speaker.

To watch a severely crippled child strive for freedom of motoric movement can be frustrating. One feels that it would be quicker to 'do it for him'. Of course we know that this often defeats the purpose. To share a rhythmic lesson with other physically handicapped children is an inspiration for each child. The music, the enthusiasm of the teacher, and the happiness in moving together (however slowly or awkwardly), all play an important part in his inner and motoric progress.

Teachers of children with speech defects will find it of great help to combine Educational Rhythmics exercises with their adaptable texts and music, with their own endeavours to remedy the handicap.

The normal child, blessed with no handicap of any kind, immediately associates music with movement and movement with music. He even has the opportunity of becoming motorically better than the teacher! The available material has proved to be of value to the normal child of nursery school, kindergarten and primary school age.

We cannot imagine there is any type of child who does not benefit psychologically, physically and mentally through movement with music, which is the common property of all mankind.

At present a pilot research for the scientific evaluation of the effectiveness of Educational Rhythmics is now progressing, under the chairmanship of Professor Dr. Med. Konrad Akert, Director of the Institute For Brain Research, University of Zürich, and with other prominent scientists and educators in an advisory capacity.

We are conducting condensed five-day teachers' workshop courses in Educational Rhythmics. Such a course was recently given at the University of Fribourg, Switzerland, and several others, organized

by the Swiss Society for the Aid of the Mentally Handicapped. These courses are for the purpose of helping the participants to become personally acquainted with the idea of Educational Rhythmics. Teachers without previous rhythmic education, but who are musically and rhythmically inclined, will acquire the opportunity of incorporating a rich variety of Educational Rhythmics into the general curriculum. In this way we know we can help handicapped children all over the world.

The children anxiously look forward to their rhythmic lessons, and their enthusiasm never slackens. This happiness is an incentive to the child to help himself. It is not important what method is used in the efforts to help in the rehabilitation of a child. One uses medicine, the other water, a third uses the touch, and again another the means of music and movement. Most important of all is that each believes in what he is doing, and that the relentless efforts bear positive results. We wish to leave with our readers the thought that underlies and guides our own efforts — 'The only failure is to give up trying.'

*'A Kind of Guidance' (contd.) **

A Young Teachers' Discussion Group
Recorded by Caroline Nicholson

Session II. 'The First Term is Crucial'

Rosemary. (Teaching in a Surrey secondary modern school, she had had an eye-opener when she started.) You need inside information about the attitude prevailing in a school . . . but you can't get it!

Karin. Secrecy is fostered so as to fill the bad schools — but it's a short-sighted policy because they leave teaching altogether when they've had that kind of experience to start with.

Rosemary. The London County Council does try. I went to a tea-party at County Hall — but it was a farce. We were put into divisions and then someone talked about what hell the first year would be — I came out feeling more depressed than I went in. But it was useful seeing the library and the film library.

*See our January number for age and status of each participant in this discussion. Editor.

Joan C. I got no joy from my LCC tea-party. I lost my way in County Hall, I fled from a Scots girl who said she wouldn't be able to teach in London because you aren't allowed to use the strap, and I landed in the kitchen eating cakes compulsively. I never found the library.

Caroline. Do any of the schools arrange anything to help new staff?

Joan B. I had a second interview with the Head of Department and he gave me a folder with all the dope in it — it was all there provided you took the trouble to read it, like what to do on the first morning, and so on.

Joan C. Existing staff take the best cupboards and classrooms usually. It's like being a new girl all over again. I felt resentful because I had to trek backwards and forwards all day as I didn't have a classroom.

Rosemary. When I started I didn't have a locker for my books, they said there weren't any over, but I saw $\frac{1}{4}$ inch of dust on some so I commandeered one, it was okay — but nobody offered me one.

Alison. It can be sheer hell on supply. For two days no one spoke to me at one school, I got no help from anyone. It turned out that assembly was at 10.30 but no one told me, and mine were all on Activity making a lot of row! All the Head ever said to me was, 'Oh hullo, you must be the supply!' But at my next school the staff were very helpful and this alone meant that I had fewer disciplinary problems. It's bad for discipline when you have to keep asking the children what happens next.

Margaret. I shared a desk with another new teacher my first term, and we had more duties, like making tea.

Karin. It's not like that in Infants — you all have the same standing

James and Joan B. Not in Comprehensives either, we don't get more duties.

Karin. But it took me a year to discover anything about the school, I mean the basic rules like whether they are allowed to bring sweets to school. We didn't have a staff meeting the two years I was there. I kept asking for one and the Head said, 'If you've got a problem talk about it at lunch.' It was absolute murder at first, being bawled at in front of the children, 'Have you done your numbers?' I didn't know we had to total our registers. Nobody ever told us in training college about the everyday administrative problems . . . doing the milk, taking the dinner money; it's no joke with forty children.

Michael. Up to 20% of training college lecturers haven't ever been in schools, and 74% haven't been for about ten years and don't intend to again.

Joan B. They tried laying on a tea-party at my school the Sunday before term started, for staff and their families, but it was a flop. They didn't mix, the new and the old teachers went into their own groups, a lot didn't go

because they felt it would be too forced.

Anne. The worst thing is being positively discouraged from trying out your own ideas.

Karin. I stopped disagreeing — I just didn't do it, like making the boys and girls (of six) sit apart. But this involved inconsistency for the children. I did feel rather discriminated against. There were two of us new and we had our walls crammed with stuff and the head used to say 'Better change that! You've had it up at least a fortnight!' but the old teacher next door had the same stuff up all term and brought the same frieze out for Christmas two years running!

Caroline. Has anyone ever taken anything up which they felt strongly about?

Rosemary. Yes I did. I found that a third of the school (secondary modern) did not do art, so I asked why and they said it was impossible. I asked if I could take an out-of-school class and the head said 'Yes, but only with the dim ones — because you mustn't interfere with the GCE.' I raised the question of the way the children rush out of school too but the Head wouldn't talk about it, said it was natural after a day in school and we weren't responsible after they are off the premises. Next week a boy was knocked down by a bus, but nothing's been said.

Karin. The first term is crucial, the role of the Head is all-important. He should come in every day for the first four weeks to see how you are getting on and make suggestions. Inspectors are no good, they are always in a hurry and they don't know the children. It's the every-day meeting with the children that counts.

James. And there's only one classroom teacher on the Plowden Committee. One woman member came to our comprehensive looking for a **primary** school! She said she'd never been in one and wanted to see what went on.

Karin. There's a fantastic ignorance about schools. People say, 'Do you start with the little ones and work upwards?'

Rosemary. Or, 'You mean you teach big boys of fifteen? But you're so young.' As though they would sit on you or something.

Caroline. Could more be done in training to help the new teacher?

Michael. Colleges have little contact with schools — they keep in with them to get teaching practice places, but there's no attempt to lead.

Caroline. It's a big question. We could go into it in our next meeting.

(See our March number. Ed.)

Reviews

Communist Education

Ed. Edmund J. King
Methuen, 25s.

This is a collection of essays on certain aspects of Soviet education, with chapters on education in Eastern Germany, Poland, and China. As an introduction to Communist educational principles it has a good deal of value; it would make enlightening reading for anyone who imagines that Communist education is nothing more than indoctrination, or that there is not much to be learned by Western visitors from the absence of streaming, for instance, or from the fostering of community spirit. There is also a good chapter on Soviet educational psychology by Dr. N. O'Connor, of the Maudsley Hospital, who — unlike most of the other authors — clearly has a good knowledge of the Russian language.

But to claim, further, that this book presents 'the inside view' of Communist education is simply unwarrantable. In the first place, the authors make only passing references to the nature and aims of the Communist State and Communist ideology in general. They may have done this, perhaps, in order to avoid accusations of anti-Soviet bias, but the result gives a remarkable air of unreality, especially since most of their information comes from official sources. Thus one's interest in the fostering of community spirit, or the absence of segregation, is left unsatisfied because the authors skate over the important questions — what *sort* of community? How do the unsegregated behave to each other when they have left school? The authors are constantly comparing Communist principle with Western practice, and are thus led into some painfully uncritical generalizations, e.g.: 'By participating in a collective with stated aims a child learns to take over Communist morality as his own'; or, 'It is obvious that the Soviet principle of training and direction of higher educational labour would produce the best possible results were it not for the human factors in what Christians call our "fallen nature", which the philosophy of Marxism-Leninism does not recognize.' (What years of research would be demanded of anyone making similar assertions about education in our own country?)

There is no discussion of such basic problems as the effect on young Russians of the imposed ideology, and the fact that however it may change it must always be accepted; the overloading of the children since the 1958 reform; the sketchy nature of school-leaving examinations, which the universities complain about; the effects of an instruction which depends so overwhelmingly on memory work; or the conflict between 'getting a good Komsomol mark' and genuine academic attainment at the university.

The authors cannot be blamed for having paid only short visits to Russia, since permission for long visits is so rarely granted. But they could have learned about all these problems beforehand, in the same way that other students of Soviet life learn about their specialities — by studying the Soviet professional journals regularly for a few years, reading between the lines and drawing conclusions, as the Soviet people do, from changes of emphasis or the disappearance of certain themes, and comparing discrepancies between one period and another.

Wright Miller.

DOROTHY MATTHEWS, B.A. Lessons (Visit/ correspondence 5/-) in writing and speaking, on creative new-education lines, for teachers, parents, children, etc. English for foreigners. New address: 7 Summerlee Gardens, London N.2. TUDor 7357.

Comparative Educational Systems

A. H. Moehlman

Library of Education, New York, 1963.

The author of **Comparative Educational Systems** is well-known as the joint editor with J. S. Roucek of **Comparative Education**, published in 1952. In that volume a number of educationists wrote about education in seventeen different countries or regions of the world. In this new book Moehlman still uses the area study approach by identifying major cultural areas — Europe, Asia, Africa, and the Americas. His descriptions of some features of education in these regions are freely interspersed with explanations of 'why things are as they are.' Among the many methodologies used in comparative education today, Moehlman's can perhaps best be described as an extension of the Hans-Kandel-Schneider tradition, with a touch of Mallinson's national character or 'national style.'

Because there are so many ways of approaching the study of comparative education, Moehlman's systematic attempt to describe his own morphology is worthy of careful consideration. He assumes a spatial temporal setting, classifies the universal aspects of culture into a) Material Culture and its Sanctions, b) Social Institutions, c) Man and the Universe, d) Aesthetics, and e) Language. He then identifies a number of operational factors like interaction, learning, defence, subsistence and so on, and finally suggests in a long list the long range factors which influence educational policies. This list really represents a breakdown of the familiar race, geography, religion, language, politics, economics and social class determinants used by many writers in the field of comparative education. The purpose of this kind of analysis would be widely accepted too, because for Moehlman a study of education in relation to 'other long-range factors in human development can help educational strategy and national style' (page 13). Unfortunately after the first chapter further discussion of this framework is postponed until the author returns to methodology in his final and penultimate chapters. The reason for this decision is not clear. Could it be that the publishers felt that three chapters on methodology at the beginning would adversely affect sales? If so I think, in view of the interest in methodology, they were mistaken. The effect of the decision, however, is that the area studies lose some of their point because what is being attempted cannot easily (on first reading) be related to the framework provided.

Consequently, they give an impression of superficiality rather than as being illustrations of how the author's method can be used. The pattern of each chapter is clear; the geographical context of the area having been given there follows a review of its historical development based upon the long-range factors regarded as important. Then, for each of the selected countries, is given a survey of educational developments, which is completed by references to present day trends. The tremendous scope of these short essays does not make them worthless. Doubtless specialists in this or that historical period will deplore the lack of depth, but many intending teachers will find that they do provide simple and helpful background data.

The danger is that uncritical and not very knowledgeable readers will accept the explanatory assessments at their face value and not as hypotheses for their further careful investigation. Furthermore, the difficulty of presenting in such area studies data which are really comparable is apparent. In fact, the educational information seems often to have been selected not so much on the basis of criteria accepted in the author's taxonomy but because it is particularly relevant to specific problems in that country.

Finally, in several places more care should have been taken over the statement of 'facts' and value judgements. For example, it is misleading after reference to the

English Act to refer to 'France's Langevin Act of 1947' (page 83). The findings of the Langevin commission were not given legal force until much later, and then only in modified form. The dating and functions of the 'cours complémentaires' may also be questioned. These doubts can, however, be fairly easily resolved by reference to standard documents. Less easy to assess are some of the value judgements. In the Soviet Union, we are told, 'over 800 specialized institutes of higher education have been developed with standing and prestige equivalent to that of the Grandes Ecoles in France' (page 38). It is open to question whether any pedagogical institute in the USSR ranks, relative to the universities, either in function or prestige with the Ecole Normale Supérieure in the Rue d'Ulm, Paris. The careful student will no doubt search for further evidence before accepting or rejecting such a hypothesis. He should be aware that most comparative educationists, however cautious, are likely to make comparative judgements of this kind because they have never been content in their work simply to describe.

Because of the difficulties associated with the more rigorous use of the comparative argument, Moehlman's attempt to state his assumptions and to provide a framework within which his comparisons are made is to be welcomed. His volume should be studied with care by students of methodology. Reservations about it emerge from the illustrations used. The methodological assumptions drive the author, quite logically, into an attempt to concentrate into a few pages adequate descriptions of the long range factors which have moulded very diverse systems of education. 'The civilization of China began before 2000 BC' (page 42). In Africa 'the Ife and Benin cultures reached a very high level of excellence a thousand years ago . . .' (page 65), but 'the historical development of Brazilian culture and education began with the coming of the Portuguese in 1500' (page 72). It is easy to be critical of such assessments of the starting points for analysis; but it is difficult to improve on them if the spatial context is the world and the temporal setting some four thousand years.

It is because these contexts seem to follow logically from Moehlman's theory and because the manner of his subsequent area studies seems consequently to be inevitable that your reviewer finds himself unable to accept the basic methodology presented in this book. Students and teachers of comparative education should, however, certainly read it and judge for themselves.

Brian Holmes.

French in the Primary School

M. Raymond and Claude L. Bourcier

Edited and adapted by R. P. A. Edwards

Most of the theories which condemn the introduction of a second language in the primary school have been suffering defeat of late. It is becoming increasingly widely accepted that learning another language at the age of, say, eight, is neither an impossibility nor a waste of time. Nor is it prejudicial to progress in other subjects, including spoken English — on the contrary, it is often a help, for another language is another means of communication. The important thing is that it should be just this and, therefore, that it should *not* be merely an academic exercise.

French in the Primary School is designed to present French as 'a living medium of communication'. At present, the course consists of a series of four, graded Pupils' Books (casebound 8s. 6d. each, limp cloth 6s. 6d.) and a Teachers' Manual (21s.). There will also be optional Workbooks; and EP records produced by EMI.

The basic principles of the course are that translation should be avoided wherever possible, and that no

grammatical analysis should be attempted. Incidental explanations of structures should be given, if questioned by more intelligent pupils; but general rules of grammar should not be given. French should be absorbed as a living language, not as a system of rules.

To this end, the course has been carefully graded and structured. Vocabulary and grammatical constructions are expanded gradually. The progression is fairly slow, but sure. There are one or two inconsistencies. For example, the authors state that past and future tenses do not appear in the course until Book 3 (although they should be introduced, not avoided, in any appropriate context). Yet in the Supplementary Activities (in the Teachers' Manual) early in Book 1, the composed future and past appear, followed by a pure future at the end of Book 1.

All four of the Pupils' Books — especially nos. 1 and 2, **Bonjour** and **Venez Voir**, in which there is no written word other than titles — are lavishly illustrated. Unfortunately, the illustrations are dated (I doubt whether they have been revised since the first [American] edition of the course was published, in 1959; and they cannot have been very modern then). They are neither attractive nor very clear; and they are not French. Introductory notes say that this is because 'the pictures are aids to comprehension of a vocabulary which is closely connected with the everyday life of the pupils. If the illustrations were of unfamiliar objects, their function as interpreters would be impaired.' It is difficult to follow the logic of this. However, at the end of the Books, there are 'pictures which illustrate distinctive aspects of life in France'. These are of as poor a quality as the other illustrations.

The best part of **French in the Primary School** is the wealth of activities suggested — the Teachers' Manual contains not only advice and instructions for the teacher, but also songs and games to be sung and played in French. The selection is wide and imaginative, and would certainly help to make learning French more lively, more real and more fun — and better understood and remembered.

This cannot be said for the dialogues and stories, which appear in both the Teachers' Manual and in Books 3 and 4, **Je Sais Lire** and **Je Lis Avec Joie**. They tend to be inconsequential and, sometimes, to include curious turns of phrase, for example:

Jean: Est-ce que vous aimez les jeux?

Friends: Pardon?

Jean: Est-ce que vous aimez les jeux?

Friends: Aimez les jeux!

Jean: Bien, je vais vous montrer un jeu.

Both dialogues and stories have a sugariness, both of subject matter and style, which is echoed in instructions to the teacher such as 'speak to the pupils about nature's

DEVON COTTAGE to let, 2 miles Tavistock. Four good rooms, kitchen, bath, garage. Fully equipped, standing in acre garden and field. Quiet country, good touring centre.

Enquiries: R. H. Biggs, 1 Forest End House, Sandhurst, Camberley, Surrey, England.

bounty' and 'make stories about our animal friends'. The 'wealth of cultural material' promised by the authors for Books 3 and 4 is not evident. Throughout, it is the games, songs and some of the exercises which are worthwhile.

It is impossible to assess any audio-visual course without its tapes or records. This is particularly true of a primary school course, where very much of the aural side is left to a probably non-specialist teacher — who is likely to rely on the recordings to improve his own knowledge and accent. How helpful the records of **French in the Primary School** will be remains to be seen. Without them, I think few non-specialist teachers would feel confident to use the course.

F.P.C.

In Quest of Meaning

Margaret Isherwood
Allen & Unwin, 16s., 1964.

This book glistens like a small diamond: it deals with 'that which concerns man ultimately' (Paul Tillich's definition of religion). More specifically it is one of those exciting new shoots of human reflection, which are emerging as part of the growth of the world's new religion. 'The Root of the Matter' lies in Margaret Isherwood's previous book of that title: in this later volume there is fruit.

There are two main themes, each offering, not an explanation, but an illumination of the stuff of religion, 'The Evolution of Consciousness' (p. 30-86) and 'The Evolution of Life' (p. 86-107). With reference to the first, the author draws on Ibsen and points out in the words of Peer Gynt that he who has not become conscious of what he really is, is 'nothing save potential raw material', due for melting-down by the Button-Moulder. With reference to the second, she quotes Sir Julian Huxley's words as preface to Chapter IX on 'Biogenesis and Noogenesis':

'If the self-creation of novelty is the basic wonder of the universe, the eliciting of mind from the potentialities of the world stuff is the basic wonder of life.'

Appendices One and Two are devoted to showing how this new illumination of religion can be applied educationally. In the hands of a perceptive teacher this book can be an excellent instrument for ending the nonsensical antagonism between sacred and profane.

James L. Henderson.

WHY NOT JOIN THE N.E.F.?

Whether you are a parent who cares about his children's education, a teacher, fresh from college or experienced, or are faced with the problems of the young industrial worker, the New Education Fellowship has something to offer you. It keeps you in touch with the latest educational developments and with first-class minds throughout the world. It organizes conferences, lectures, seminars and discussion groups at which educationists from many lands meet and compare notes.

Founded in 1921, one of the consultative bodies to Unesco, it has Sections in 20 major countries and contacts everywhere. Enquiries to: The Administrative Secretary, Miss Y. Moyse, 55 Upper Stone Street, Tunbridge Wells, Kent, England.

The Blasted Rose

(Continued from p. 36)

that pragmatism and individualism are closely allied, if not spiritually joined.

The emphasis which pragmatism places upon the present also agrees well with the philosophy of those who are concerned with the possibility that creativity will be suffocated by the conforming influences of American society. To both the progressive educator and the individualists, the manner in which a person interacts with his environment is all-important. He may have learned to respond to many situations in habitual, stereotyped, uncritical ways; but he will be unable to cope intelligently with the problems he encounters unless he can also 'break out of the mold' and dare to be different. E. Paul Torrance's (1961) statement is illustrative of the deepening concern with which many leaders of government, industry, and science view the pitfalls to which conforming societies are subject: 'It takes little imagination to recognize that the future of our civilization — our very survival depends upon the quality of the creative imagination of our next generation.' For Torrance and others, the time to act is now.

Although the methods by which the creative abilities of individuals have been elicited and developed have been largely pragmatic in character, it seems to me that the total ideological structure of individualism has an ideological idealistic foundation. The two images which intrude themselves into my mind when I think about the process of enhancing individuality and creativity are an unfolding rose and a hydraulic mining machine blasting away at some hill. These images represent two views of a theme which is central to pragmatic thought — growth. The idea is that an ideal form will develop as the result of a natural growth process; the developmental aspect is symbolized in my imagination by the rose, and the revelatory aspect is represented by the machine.

A majority of the people who have attempted to increase creative expression, whether through the medium of counseling or as the result of a training program, have seen the process of enhancing creative abilities as being developmental. This is hardly surprising, for men see living organisms

grow, progressing from stage to stage in their development; and therefore the unfolding concept is a natural one. It might be added that throughout the history of man a religious significance has been attached to growth.

American education has been particularly influenced by a doctrine of child growth and development which has been systematized and spread abroad for more than two generations now by physiologists, psychologists, and sociologists. Interestingly, the people who defend individualism and who endeavour to foster creativity seem also to have been affected by this doctrine. Progressing along fairly well defined patterns of development, a child is expected eventually to become a fully-functioning adult, if nothing happens to impede any phase of his growth. In the event a young person appears to be deficient in his functioning, the counselor or pediatrician or clergyman is likely to search for an experience which has been responsible for his lack of growth. The fact that there are wide variations in growth patterns is acknowledged; but norms are constantly referred to by both professionals and laymen (the latter have apparently been adequately informed), and deviation has greater meaning parabolically than it has culturally. Accordingly, there has been a distinctly diagnostic orientation to all of the studies which have been made in this century regarding the exceptional child. Whether gifted or handicapped, the main concern has been to describe and measure him. Any survey of the work being done in the area of creativity development will reveal a preoccupation with assessment. Sometimes I think no one is really interested in whether the rose does finally bloom. We are so busy identifying and measuring creative children we tend to think that the job ends there.

Laura Zirbes (1959) maintains that 'creativity is a widely distributed *general*, but uniquely *human* potentiality.' If man is by nature a creative being, it follows that when an individual does not express himself creatively some condition has thwarted his urge to be original. Psychologists, in particular, believe that the process of increasing an individual's creative powers involves stripping away the inhibitions and misconceptions which prevent him from realizing his natural expressive abilities. To paraphrase Saint John, he should know the truth about himself, and thus enlightened he will be free. The theologian and the psychologist agree as to the

importance of an individual's knowing his true nature, and the people who are trying to encourage creativity concur. This is an idealistic position: that when allowed to develop naturally, without being blocked, thwarted, or prostituted to the gods of conformity, avarice, malice, and ease, an individual will contribute positively to society and express himself in a worthy manner.

After examination of the individualist's philosophical position, a fascinating paradox appears. Since he greatly values originality, the individualist is opposed to preconceived systems and static relationships; yet his whole notion of man's creative nature is based on a doctrine which in itself is unchanging. To say that this position is really a consistent one because man-the-creator was made in the image of The Creator does not erase the contradiction; a teleological philosophy is antithetical to one which rejects *a priori* reasoning. It would seem that the individualist is actually an idealist with strong pragmatic predispositions.

A solution to the problem of classifying the individualist's philosophical underpinnings can be found by examining the phenomenon of growth. Growth must appear in a context, and so in order to encourage growth one must first recognize its characteristics and then determine its proper direction. To do these things one must have a sure knowledge of how an individual organism looks and acts in relationship to others of its kind; and then one is inexorably involved in norms and forms. Ultimately, one must have a clear idea of the nature of the final, or ideal form. While the individualist has a basic prejudice which favors behavior which is spontaneous and flexible, he must also have some conception of where this type of behavior will lead the organism (that is, how it will change the organism). Without a good idea of what it is that we want, it is senseless to work for change. Psychologists such as J. P. Guilford (1959), Carl Rogers (1954), and Frank Barron (1957, 1958) have given the individualist a fairly good description of what the ideal form, the creative individual is like.⁴ Since the model provided by the psychologists is not too much at variance with the one given us by religious and political spokesmen, the individualist can feel secure in knowing (1) that his position is a popular one in certain circles and (2) except for the devilish conformists we are all working toward the same goal.

Notes

1. Although an attempt to verify the statements which are made here regarding the forces in our society which operate to inhibit originality and diversity should logically precede a discussion of the philosophy of the people who are trying to counteract these forces, I decided that for the sake of brevity it was better to get on with the business of analyzing the beliefs of persons such as Parnes, Osborn, Maltzman, Torrance, and Lowenfeld — the people who think it is possible to enhance individuality.
2. The first two sentences of the Rockefeller Report on Education (1958) would confirm the fact that many conscientious people are convinced of the importance of individuality: 'There is no more searching or difficult problem for a free people than to identify, nurture, and wisely use its own talents. Indeed, on its ability to solve this problem rests, at least in part, its fate as a free people.'
3. Laura Zirbes (1959) does a good job of enunciating the position of those people who want to see the creative potentialities of children developed. Her seven stated assumptions (pp. 3-4) can be reduced to two basic premises: that some element which we call creativity is innate in human beings and that its expression is desirable.
4. There is an impressive psychotherapeutic basis for many of the concepts which the individualists have adopted. According to Catherine Patrick (1955), the stifling of the creative impulse 'cuts at the very roots of satisfaction in living and ultimately creates overwhelming tension and breakdown.' Torrance (1961) says that there is 'little doubt that one's creativity is his most valuable resource in coping with life's daily stresses.'

References

- Barron, F. Originality in Relation to Personality and Intellect. **Journal of Personality**, 1957, 25, 730-742.
- Barron, F. The Psychology of Imagination. **Scientific American**, 1958, 199, 151-166.
- Guilford, J. P. **Personality**. New York: McGraw-Hill, 1959.
- Patrick, Catherine. **What Is Creative Thinking?** New York: Philosophical Lib., 1955.
- Peet, Harriet. **The Creative Individual**. New York: Ronald Press Company, 1960.
- Pursuit of Excellence: Education and the Future of America**. New York: Doubleday and Company, Inc., 1958.
- Riesman, D. **The Lonely Crowd**. New York: Doubleday and Company, Inc., 1950.
- Rogers, C. R. Toward a Theory of Creativity. **ETC: A Review of General Semantics**, 1954, 11, 249-260.
- Torrance, E. P. **Counseling and Guiding Creative Talent**. Minneapolis: University of Minnesota, 1961.
- Zirbes, Laura. **Spurs to Creative Teaching**. New York: G. P. Putnam's Sons, 1959.

CONTENTS

J. Janssens	Ecouter, Comprendre, Imiter et Parler	p. 56
Bente Agerstad	Language Teaching in the Bernadotte School, Denmark	p. 62
A. Z. van't Hoff Stolk-Hulsman	Projects in Language Teaching	p. 65
K. Ampom Darkwa	Education for cultural integrity: the Ghanaian case	p. 68
Elise Boulding	The Role of Education in Building a Peaceful World Order	p. 72
Caroline Nicholson	A Kind of Guidance (Contd.) Young Teachers' Discussion Group	p. 77
Franz Hilker and Sophie Ludwig	In Memoriam: Heinrich Jacoby	p. 78
Reviews	James Henderson; Caroline Nicholson	p. 79

What is the New Education Fellowship?

The New Education Fellowship is an international association for everyone who is interested in better methods of education. It includes not only teachers of children of all ages, training college lecturers and university professors, but also parents, artists, civil servants, sociologists and business executives. This gives it an exceptional range of interests and opportunities.

The N.E.F. was founded in 1921 by a group of educationists working in England, Switzerland and Germany, who felt the need for an independent body to investigate the new ideas springing up all over the world. Headquarters were established in London for general administration and N.E.F. Sections were set up later in each country. Now there are 20 major countries with N.E.F. Sections, and correspondents throughout the world.

The value of the N.E.F.'s work has been recognized by Unesco, who invited it to become one of its consultative bodies and has asked it to undertake a number of important educational projects. These

include a document on the teaching of human rights in schools and another on mental health, which turned out to be one of the most important working papers for the 1953 Unesco Conference on the education of the normal child in Europe.

The N.E.F. believes that the spread of education throughout the world is essential to the creation of real understanding between nations of differing culture and is therefore a means to the establishment of enduring peace.

On the national level, the Sections organize conferences, lectures, seminars and discussion groups, which enable educationists from all over the country to meet and compare notes. At the same time, it gives the young teacher a chance to develop his or her theories and to discuss them with others working in the same field.

On the international level, the work, so far as individual members are concerned, is similar, but on a much larger scale. The N.E.F. World Conferences, the 10th of which was held in Delhi in 1960, are led by eminent teachers and thinkers from many countries, and the conclusions reached have left a profound impression on educational practice in the twentieth century.

WHY NOT JOIN THE N.E.F.?

Whether you are a parent who cares about his children's education, a teacher, fresh from college or experienced, or are faced with the problems of the young industrial worker, the New Education Fellowship has something to offer you. It keeps you in touch with the latest educational developments and with first-class minds throughout the world. It organizes conferences, lectures, seminars and discussion groups at which educationists from many lands meet and compare notes.

Founded in 1921, one of the consultative bodies to Unesco, it has Sections in 20 major countries and contacts everywhere. Enquiries to: The Administrative Secretary, Miss Y. Moyse, 55 Upper Stone Street, Tunbridge Wells, Kent, England.

TROISIEME CONFERENCE DES MINISTRES RESPONSABLES DES PROBLEMES DE L'EDUCATION

Rome, Octobre 1962

RESOLUTION No. 2

L'ENSEIGNEMENT DES LANGUES VIVANTES

LES MINISTRES DE L'EDUCATION

SE FELICITENT des progrès réalisés depuis la Conférence de Hambourg et souhaitent que l'action entreprise soit poursuivie;

ESTIMENT notamment qu'il convient de mettre au point des méthodes permettant d'étendre, dans toute la mesure du possible, l'enseignement des langues vivantes aux enfants et aux adultes qui n'en bénéficient pas encore, et

DECIDENT, étant donné le rôle essentiel que doivent jouer dans ce domaine de bonnes méthodes orales, qu'ils veilleront, à ce soient remplies les conditions sans lesquelles ces méthodes ne sauraient être efficaces. La réduction des effectifs des classes revêt à cet égard une importance primordiale; DECIDENT, par ailleurs, de veiller à ce qu'une formation pédagogique spéciale soit donnée dans les universités ou les écoles normales aux maîtres qui seront appelés à enseigner les langues vivantes à tous les niveaux scolaires et d'encourager toutes dispositions permettant aux spécialistes des langues vivantes de faire des séjours d'une durée appropriée à l'étranger;

CONVIENNENT d'encourager les mesures tendant au perfectionnement des maîtres qualifiés, notamment les stages organisés en liaison avec les associations de professeurs, et comportant une initiation:

- a) aux résultats des travaux des Universités et des instituts de recherche sur les langues parlées et les 'langues des spécialistes';
- b) à des méthodes nouvelles d'enseignement des langues vivantes par exemple aux méthodes audio-visuelles;

CONVIENNENT, par ailleurs, d'encourager les recherches et expérience destinées à permettre aux maîtres n'ayant pas encore les qualifications voulues pour enseigner les langues, de recevoir la formation nécessaire, en sorte que l'enseignement des langues vivantes se généralise aussi rapidement que possible;

SE PRONONCENT, pour une coopération internationale ayant pour objet l'établissement, par des équipes nationales de recherche — et selon des normes comparables — des vocabulaires fondamentaux et des structures grammaticales de base pour les langues européennes.

Associate Editors

Australia: Donald McLean & Loris Russell

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Lucile Lindberg

Editor: Margaret Myers

Mall Cottage, Chiswick Mall, London W4, England
telephone RIVerside 6484

Editor's Letter

I had hoped that this issue, devoted largely to methods of teaching foreign languages, would have had at least one German and one French article in the mother tongue; but no! It was, I presume, too tempting for the writers, language teachers themselves, to write *in* one of their foreign languages! However, we have one article from Belgium, one from Denmark, one from Holland, and a fourth describing language difficulties in Ghana.

The French research centre at St. Cloud suggests, I understand, that the basic rules for learning any language are those used, orally and intuitively, by any child learning his mother tongue. 'A brief, carefully selected vocabulary: no complicated grammar rules, visual aids such as film strips, television and illustrated text-books; and relation all the time to everyday experience.'* This philosophy is clearly behind the work of our contributors this month, and I am glad to say that it is also beginning to filter through our English schools. Interestingly enough, it was, I think, an industrial firm, Shell International, which first introduced language laboratories into our country, *not* the Education Authorities!

I am, in this office, desperately aware of the limitations imposed on communications by lack of a common language. The need to translate takes up space (as well as time) and means that less material can be made available. I should, incidentally, be grateful to hear from a French man or woman in

London who would each month translate for us into French the English précis I make of some of the articles.

I would also like to draw the attention of readers (parents and teachers) to the existence of The Educational Interchange Council (Inc.), 43 Russell Square, London WC1, which arranges long or short stay visits for school children in various countries, either for pleasure or for study. For instance the German Federal Republic now offers **scholarships** to help foreign children to attend vacation language courses in Germany or to spend a term in a German school: EIC will help with the arrangements.

It is also, I think, worth mentioning the language magazines published by Mary Glasgow & Baker Ltd., among others. These are intended to be read by children of all ages, they are colourful, vivid and interesting and should be most useful supplementaries to the teaching of any of the European languages.

Finally, I must mention **The Story of the New Education**, written by William Boyd and Wyatt Rawson and published by Heinemann at 25s, which gives an excellent picture of the influence of the NEF in advances in learning all over the world. Even if it is too expensive for some members to buy, they should demand it from their public libraries and discover just what their Fellowship has been up to during the past nearly fifty years.

M.M.

*John Ardagh in **The Observer**, 9th December, 1962.

Ecouter, Comprendre, Imiter et Parler

*An audio-intuitive method for the teaching of
elementary French, using electro-acoustic aid**

J. Janssens

A timely and correct start

At the primary stage, the child is most responsive to language impressions. He imitates whatever he hears, so there is no reason to suppose he is not capable of imitating speech-sounds whatever they may be. As he grows older, the receptivity of the ear and the flexibility of the organs of speech decrease, so that acquiring the right accent in a foreign language becomes more difficult because he is ever more influenced by the sounds of his mother-tongue. If he has copied the accent from native speakers before puberty, however, this accent is lasting.

Learning to speak a language can be compared with learning to play a musical instrument: practice and still more practice is essential. A child rarely minds making mistakes, and suffers less than his older brothers from the dread which inhibits spontaneous experiment with the voice. Modern methodology distinguishes a number of successive stages for acquiring a language: listening — understanding — imitating — speaking — reading — writing — expressing oneself in writing. Taking into account the child's aptitudes and the latest methodological data, we can exploit in the elementary school this talent for learning languages and take up at least some of the above mentioned stages there.

In the first place a language is spoken, and only later can reading and writing be considered. That is why we have given priority to oral exercises. Nowadays few pupils leave school at the end of the primary stage, so insight in language structures and writing is consciously postponed to secondary education. It would be a real catastrophe if we confronted our pupils right from the start with the written representation of entirely new sounds. Such a method leads to delay in mastering the foreign tongue. True, pupils can already write, but only in

their native language. As the step from spoken to written language is a difficult one, it must not be taken too lightly nor, above all, too quickly. In view of the present situation, with its tendency to internationalism, it would surely be well to determine what is most important in the study of a language: understanding, speaking and reading — or writing correctly? An elementary practising of spoken French in primary schools can be a positive contribution to continued courses at secondary-school level. Our former pupils, using a correct 'art of speaking', without an accurate knowledge of the rules of grammar, will arrive at real grammar by a structuration based on insight and will be no longer obliged to waste their time doing never-ending corrective pronunciation exercises. And, what is more, they will be able to follow the teacher's expositions in French.

Teaching a foreign language in primary schools must have its own goal, and that is to allow children to take part in simple conversations on everyday subjects. Our aims are very modest indeed. We do not expect our pupils to *know* French, we only expect them to *speak* some French, and to experience the new language as a practical and useful means of communication.

The most efficient method: the natural method

A language is a system of sounds, of word formation and sentence structure. However, this system must not be inculcated deliberately: by a continuous assimilation of frequently repeated speech-automisms the capacity to speak is acquired more rapidly than by studying a series of words and rules. It almost goes without saying that the best results in speaking French are achieved by a stay in an exclusively French-speaking milieu. In this way children get used to listening to all kinds of speakers: they hear the normal tempo of speech; they never get a translation into the mother-tongue; their mistakes are never corrected; and finally they are obliged to express themselves in the new tongue.

The idea of learning a foreign language in almost the same way as the native tongue was mastered — in conditions approximating to real life — is not new. The pupil listens and imitates by a method excluding deliberate inculcation. The questions 'how' and 'why?' do not arise. A teacher, whatever his skill, can in no case satisfy all the conditions of this way of teaching; but fortunately, new

*The author, a Belgian teacher in Antwerp, has written (in collaboration with W. Jansen and H. Pletinckx) a course in French for primary school children, which has been used with great success in Belgium and other countries.

developments in the field of modern electronics have provided the means of creating these conditions.

The tape-recorder as a means of impressing the subject-matter

Studying a language means listening often and long! The tape-recorder — unlike teachers — is untiring, never loses patience, and invariably and faithfully repeats the same models. The way a pupil speaks can be no better than that of the model he copies. In the field of sound reproduction much has been achieved, and modern technology can guarantee a good rendering of speech-sounds.

In the creation of natural situations by auditory means we have only to follow the lead of the wireless and its plays. While listening, the child is wrapped up in the activity; he hears different voices, male and female, from the very beginning, and rhythm, the melody of intonation, accent and stress are instilled at one and the same time. The child adapts himself to the most natural speed of speaking. Indeed, French is spoken very rapidly. If electronic and mechanical means can perform a task better and faster than human methods, their use is doubtless justified. However, they remain tools, making the teacher's job easier without releasing him from it. We are no believers in fully-automated education; but it is equally reprehensible to reject all modern aids. After all, we are living in the twentieth century. In education — which always has a tendency to lag behind culture — we must not automatically choose conventional solutions.

Using earphones

Good example is of the utmost importance. Good

habits are, in principle, as easily acquired as bad habits, but unfortunately the reverse is equally true. Up to now it has been impossible to avoid the bad example in the class-room. By using earphones in imitation exercises in the class-room, disadvantages are neutralized: each pupil speaks, he never hears an incorrect example, never disturbs his fellow-students, has few inhibitions and can be corrected individually. The use of head-phones obliges the student to listen to the correct auditory impressions, which penetrate his mind under optimal conditions and without unwanted extraneous noises. Everyone is now convinced of the value of object teaching, but till recently too little importance has been attached to auditory attentiveness.

It is equally important to increase efficiency. Using conventional methods, a pupil who has 3 lessons of an hour a week can attend 90 hours of French lessons a year. If the children spoke individually all the time (which is practically impossible) a child in a class of 30 would speak actively for 3 hours a year. Actually he speaks for less than this.

The above mentioned media allow the pupil to speak 10 minutes a day, one hour a week or an effective total of 30 hours a year.

And what about correcting?

A pedantic question! Recent trends in teaching methods stress (for it is of major importance) that the pupils should not be afraid of making mistakes in speaking. We must avoid discouraging the child by continually correcting his mistakes. We must remember that even the foreigner does not insist *all* the time that we speak his language well! With us too this would in the end lead to considerable inhibitions. An atmosphere free of tensions must be

BRISTOL REDLAND COLLEGE

Applications are invited from qualified and experienced teachers for the one-year supplementary course in SPECIAL EDUCATION for intending teachers of handicapped children, beginning in September.

This is a recognized course, for which secondment on full salary is possible.

Application forms and full details are available from the Principal, Redland College, Redland Hill, Bristol 6.

LANGUAGE MAGAZINES

in

French, German, Spanish, Russian and English

AUDIO-VISUAL LANGUAGE COURSES

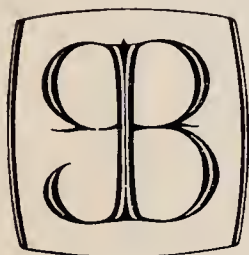
for young children in French, German and English

Published by

MARY GLASGOW & BAKER LTD.

140 Kensington Church St., London W8

Send coupon for details:



Please send details and free specimen of.....

Name

Address

..... NE/MAR

created, and to achieve this factors that might cause inhibitions must be eliminated as far as possible. The child is susceptible to praise but also to censure: the correction of a mistake, however tactfully done, is always felt as a censure. It may sound revolutionary but it is certainly true that continuous corrective interference puts a damper on a child's candour whereas previously he was free of inhibitions and full of spontaneity!

It has been proved that if earphones are used, faulty pronunciation can have no effect, certainly no bad effect, on other pupils. We see to it that a pupil does not speak in public till his pronunciation is good. Self-correction is superfluous at that age. Indeed, listening to his own voice, before he reaches near-perfection, hampers the child and slows down his progress; he hears his own bad example! So we estimate that individual tape-recorders are superfluous if we start our lessons early enough. As a rule, a pupil of primary school age can rarely criticize his own performance or discover what is wrong with his pronunciation. Moreover, he is easily satisfied with what he has achieved. For our children who do not have the strong adult motive

for learning a foreign language, we find that class-room assimilation of the subject-matter proves more stimulating than the extreme mechanized individualization in a perfect language laboratory. That is the reason why the method is by definition inseparable from the use of *fairly simple* apparatus. A partial mechanization of teaching methods, under the sound leadership of the man *in* the class-room, *among* his pupils, certainly enhances the efficiency and effectiveness of language teaching. The teacher's place is still in the class-room, to maintain the indispensable child-teacher relationship. We are working here with didactic aids that, like so many others, give us efficient and highly valued assistance; but intensive use is necessary if we want our work to bear fruit.

Language teaching in the function of the child as a child

Linguistics help us to find out *what* is to be taught. *How* to proceed is less clear. In the past it was largely determined by grammar. In our method, the road through grammar is avoided, and consequently the conventional and immutable programming of the subject-matter is also dropped. The final results

obtained by a systematic analysis of a given facet of the subject-matter during a whole week, with all its possible variants and with all kinds of ingenious exercises, bear no relation to the time devoted to it. The child will resist when it is asked to wrestle with such concentrated, not too attractive, texts whose utility is not immediately clear to him.

While in previous methods there are one or even more grammatical phenomena with their inevitable exceptions to be treated, so that grammar almost dictates how the lessons will progress, here the basic vocabulary dominates the method as a whole. The method employs elementary French only, the atmosphere corresponds to the child's interests, and the language is that of children in their relations with adults.

A good method must take into account the child's aptitudes. It will be more successful if it produces greater satisfaction and less aversion in the child. Children in primary schools have few real motives for learning a foreign language. Empty phrases about the usefulness of a second language mean little to them. Getting favourable monthly marks or avoiding a scolding may have stimulating effects, but this is a poor way of increasing the effective value of the language. A child will learn better and faster when he feels the need to focus his energy on an activity. Our children are no students: if they learn at all, it is because they are forced to. An adult wants to master a foreign language and so he throws his whole personality into it: the child, on the contrary, can only intermittently find the necessary voluntary attention. As a matter of fact, we shall continually have to fall back on interest as the natural soil for attention. It is of paramount importance that the child should really long to master the new language, so we must rob it of its scholastic character. That is why the autonomous linguistic situations, grouped round a central theme (for example, an imaginary French family), are presented in an attractive way.

As a result, mental activity is stimulated as the children grow more and more familiar with the taped voices, and enter into the characters which correspond to their own age and behaviour. In this way they are brought into the conversation itself. The pupil is enthusiastic, he soon wants to put in a word too, and he has the feeling that he knows a lot of French. He really looks forward to the next

lesson, and an important point has been scored — we have aroused enthusiasm.

This is a truly active method, since the whole lesson is devoted to productive self-activity. The child imitates and speaks, at first supervised in the simple language laboratory, afterwards in the community of his class-fellows. A period of **impression** is followed first by **controlled expression** — dramatizing the taped dialogues with gestures, poses, and facial expression. Then comes **free expression**, using the acquired ready-made speech-automatisms in a spontaneous and motivated dialogue with fellow-pupils. When we want to try a spontaneous, vivid, really motivated dialogue with *all* pupils of the class, we must be sure of having a large supply of ready-made speech-automatisms. When we try conversation exercises at too early a stage the attempt soon comes to nothing or degenerates into a game of meaningless questions and answers having little or no utilitarian value.

The conversation exercises of conventional teaching do not fit in the framework of our method. Tearing apart global structures and building new structures too closely resembles conscious and deliberate teaching-methods. Initial learning, motivated by an intention to learn, via abstractions based on isolating from a context and followed by cognitive structuration, leads to actions that do not tally with the speech behaviour we want to achieve. We must prevent a sentence from being first constructed in the native tongue and then translated.

We aim at a more autonomous learning, by acting in the present situation with concrete material. Initial conversation will be greatly helped by first memorizing and drilling the patterns in the form of a dialogue. Thirty different conversations, spoken by French actors, each lasting about three minutes, already yield a considerable number of frequently met speech patterns, and this after no more than 100 hours of intensive practising.

A year of intensive drill can be crowned by a lifelike conversation by the pupils in which they actualize the structures and vocabulary continuously.

DOROTHY MATTHEWS, B.A. Lessons (Visit/ correspondence 5/-) in writing and speaking, on creative new-education lines, for teachers, parents, children, etc. English for foreigners. New address: 7 Summerlee Gardens, London N.2. TUDor 7357.

They can now show their linguistic skill. Only a conversation puts the pupils in an acceptable situation, nearly analogous to one he would experience in the foreign country itself. Of course, these conversations must be adapted to a child's, rather than an adult's, outlook on life.

The use of the method

Fortunately, the lecturing system does not exist in primary schools. In fact we do not 'give' lessons either. What we try to do is to stimulate self-activity. First, we call on native speakers, and second, we want our pupils themselves to speak as much as possible. To start with, we confine ourselves to guiding the learning process. We present each taped conversation two or three times without interference from the teacher. Why? To learn to speak and understand a language it is necessary to be able to *listen*. We all receive most of our learning through the visual sense, and the auditory sense is neglected. Hence the need to 'teach' our pupils to listen with visual help.

We have aimed at an intuitive contact with the new language. Composition and presentation of the dialogues were meant to be suggestive. Let us give the children a chance to approach the contents of the dialogues in this manner. By nature they will pay attention to the speech-sounds, and they will unconsciously associate them with the linguistic situations in which they are uttered and from which they will deduce the meaning. Language is a medium of communication, a social behaviour, an exchange of views between individuals by means of questions, statements, admiration, censure, and so on. So we start neither with words nor with sentences, but with complete linguistic situations. Ordinary present-day dialogues are presented at their natural speed and without interruption.

The actions and reactions of the people in these simple family stories soon seem very familiar to the children. The context contains hints from which the meaning of the speakers' words can be inferred. Besides, the assimilation of global and frequent structures is simplified if they are included in an active situation which the children can grasp subjectively by listening repeatedly. Repeated listening is usually enough to elucidate the understanding of the text: intonation, sentence melody and suggestive background sounds underline the meanings of the linguistic patterns. However,

we must avoid the reception of faulty images, so the next step is to elucidate words and sentence patterns not yet fully understood. We do this by means of slides. Too many slides would divert the pupils' attention from the essential aspect of a spoken language — sound! So we use very few, and only when they can really contribute to a better understanding of the contents of the taped conversation. We must not expect, of course, that our pupils can now translate each sentence literally; nor was this our aim. Though the pupils get to know French without any connecting links with their native language, they will be able to express themselves when they have to handle the speech-automatisms later on, often without being capable of giving a literal translation. But, of course, there is no need for this, for many linguistic patterns are literally untranslatable. Translation means transporting *ideas* from one language into another, not turning one language into another.

Now we have reached the stage of listening and imitating. The organs of speech can only reproduce what they have heard: bad hearing causes faulty pronunciation. Conversely, speaking improves with the improvement of hearing. Therefore, sufficient time and attention must be devoted to phonetic training — listening closely to the sounds, and reproducing them exactly, inseparably linked with the typical pitch of the voice. This exact imitation of intonation and rhythm is most important.

Without apparatus, such training is almost impossible. Traditional methods — with the teacher, or the tape-recorder, giving the right pronunciation and the pupils imitating individually — take up much time, and the children do not think it very amusing. Besides, they hear many bad examples. Our repetitions are done with the head-phones. The magnetic tape continues uninterruptedly, but includes silences during which the children themselves imitate the pronunciation exercises. They have heard the conversations without interruption, and listened carefully to the foreign speech sounds, and they must now imitate them. At first this is done very clumsily, and out of a complete sentence structure only a few sounds are repeated, while the general uproar in the classroom is a cacophany from which a possible visitor would never deduce that this is a French lesson! The teacher *does not correct*, he merely encourages. And the imitation improves with each repetition. Finally,

the sound pattern is repeated with phonetic accuracy and with the same pitch, intonation, rhythm, and accent of the untiring correct model on the tape. The children themselves are well aware that long practising is inevitable, but they are equally aware that no one will laugh at them during practising. Here is the clue to success — to induce the children to speak, aloud and often, while they are as it were 'dipped' in a bath of *perfect* French.

The more varied a method is, the better are its chances of success. The four stages — listening, understanding, imitating, speaking — which we have included in our programme, reappear every day, but each conversation is only heard once a day. The use of magnetic tape allows these conversations to be repeated as often as is necessary at a specific stage, over a period of four weeks or more. This method appears to us more likely firmly to imprint the sentence patterns than consecutive repetitions limited to one short period.

An average pupil, having been confronted 15 to 20 times with a given dialogue, can then play the part of one of the characters and participate in a public dramatization. The children want to show as soon as possible what they have learned, and acting these plays is considered the culminating point of the French course.

Conclusion

New methods always seem to be successful at first, very often because of the users' enthusiasm, but after some time it usually becomes clear that the new and the old methods are roughly equivalent in value. So it is sensible to be critical of any new method, this one included. The important criteria are our *aims*. We wish to break with a number of conventional practices in the field of foreign language teaching, and our method is based on theoretical investigations and scientific experiments that took months to complete. Each of the principles involved is founded on recent scientific conclusions, and has been tested in practice (in an experiment in an Antwerp primary school from 1962 till 1964) as to its specific value for our method. And so 'Ecouter, comprendre, imiter et parler' is a real mixture of linguistics, technology, psychology, and pedagogics — the outcome of research and experience, with the *child* holding the stage.*

*For further particulars apply to: International Visual Aids Centre, 691 chaussée de Mons, Brussels 7, Belgium.

PRECIS

An dieser Belgischen Schule wird der Fremd-Sprachen Unterricht durch die Benützung von Tonbänder mit besten Akzenten geferdert. Diese aufgenommenen Konversationen werden von den Kindern wiederholt, und das bildet dann die Grundlage für ihre Weiterbildung und für sorgfältigeres Studium später.

Pitman Books

Certificate Needlework

Cecile Miles

Needlework is a craft. This implies that skill and dexterity are needed to achieve good results, and this book is a simple guide for the learner. It fully covers the requirements of the Certificate of Secondary Education, and General Certificate of Education 'O' level examinations in needlework, and is fully illustrated in two colours throughout. 12s. 6d. net

Housecraft Principles and Practice

fifth edition

revised by B. Briggs

This book has been completely revised by Miss Briggs, formerly Principal of the National Training College of Domestic Subjects, London SW1. It is intended for students of domestic science in colleges, and for teachers of the subject in Secondary Schools. 25s. net.

from all booksellers

Pitman
Parker St.,
London, W.C.2.

Language Teaching in the Bernadotte School, Denmark

Bente Agersted

The Bernadotte School is an international school consisting of a Danish section and a foreign section. In the Danish section English is one of the main subjects, and in the foreign section all subjects are taught in English. The Danish section has pupils from the age of 6 (nursery school) to the age of 17 (10th grade) and we teach English in all grades.

The Bernadotte School is about fifteen years old, and during these years many experiments have been made in the teaching of English. We are quite sure that it is important to start teaching a foreign language very early. Very few schools in our country start teaching English as early as we do, but we think we have had sufficient experience to be able to recommend it.

Children in the nursery class and in the 1st, 2nd and 3rd grades have four English lessons a week. The lessons are short — 20-25 minutes — and the English teacher has only half the class at a time. The children leave their own classroom and go to her room. She has a lot of material there, such as dolls, dolls' houses, toys, picture-books and a puppet theatre. She tries from the very beginning to give the children a vocabulary that can make them able to ask and answer questions, such as 'How are you?' or 'What's your name?' She teaches the children the numbers, names of animals, pieces of furniture, and of different kinds of food. She teaches them English songs and games, and very soon she can let them act in small plays, written by themselves. She tries to speak English all the time. The children in these grades never have to read or write English, and they have no English homework, but words are constantly repeated. Talking English is the main purpose, and it is very important that the children, when they leave the third grade, can ask technically correct questions (and give correct answers) containing the verb *to do*, and that they know when to use *am*, *are*, *is*, *have* and *has*. I think I dare claim that we manage to make these small children talk English — so far as their vocabulary can reach. Children of that age have not yet lost their spontaneity, and that is a great help.

From the fourth grade to the eighth grade, English is taught in the children's own classroom. We have learned that it is a very good thing if the class teacher is qualified to teach English. He or she then has a good contact with the group and can use English when teaching other subjects too, social studies for example. The English teachers at the Bernadotte School have agreed that being able to *talk* English must be their main objective, and even if from the 4th grade we let children have English books and also write English, we spend the main part of the lesson in talking.

I think the best way of describing how we teach English in these grades will be to describe how I let a class work with English during four school years. I have taught English in this class since the 4th grade, and I know the children very well. During the first months of the 4th grade I just went on with things they were used to, such as songs, games, plays, etc., and I did not talk Danish at all. Then I let them start with a subject, such as 'we go by street car (bus, train, boat, aeroplane)', 'we go shopping in different stores', 'we work in the kitchen'. I wrote all the new words on the blackboard, pronounced them repeatedly and let the children write them down in their books. Then they made up different situations concerning the subjects and using the new words. We used these words over and over again, and finally we dramatized the different situations so that everybody had a chance to use the new words in a sentence. After working in this way for a couple of months, the children found out that they ought to have a book so that they could start reading (and later writing) stories in English. I encouraged this and they enjoyed it. We went on talking and now we had new subjects for conversation. They also started writing small compositions, about pets and anything else that interested them. The next year, when they were in the 5th grade, I suggested they should each have an easy English children's book. I gave them a free choice between three books of graduated difficulty. That meant that they had to learn how to use a dictionary, and, therefore, we spent the time before the arrival of the books in working with the English-Danish dictionary. It took us some months to read the books, and three of the children completed this work by telling the rest of the class about the book they had read, and commenting on it too. In the 6th grade, they had a normal English reading book written for Danish children, and now

they concentrated on English grammar, made many translations from Danish to English, using the Danish-English dictionary, and also wrote a few compositions. Once a week one of the children made a little speech about some subject, and we spent the rest of the lesson discussing the subject or the problem. Very often I let them act. I divided the class into four groups, gave each of the groups a subject from which to make a play, and told them that next week we were going to see all four plays.

In the 7th grade the work was more or less the same, but once a week we had an hour of free reading. In the classroom they managed to collect a library of English books, and during these lessons I could talk to each of them individually about the books they were reading. When each book was finished, a report had to be written on it in an exercise book to which they all contributed.

During a conversation or discussion period I do not correct the children very much because I think that makes them stop talking. I write down some of the worst mistakes, and when I get an opportunity I bring them up again.

When the children are leaving the 7th grade, we realize that at this age it is better for them to be divided into three groups for English of graduated difficulty. At the end of that school year we give them information about these groups, and ask them to find out where they think they belong. Very few children have difficulties in finding the right group. The three groups use the same English book, but in the group for the most advanced pupils we only use it once a week. We spend the three other lessons like this: one lesson for written English (composition or translation); one lesson with an American novel, (e.g. Carson McCullers' 'The heart is a lonely hunter') of which one pupil has prepared a certain number of pages and now reads it aloud to the others and asks them questions that may lead to a discussion. The fourth lesson is spent in different ways. Sometimes a group of children start a discussion on some current problem ('the world situation' or something that concerns themselves more closely, such as pocket money or education). At the moment we are dramatizing. One group is writing a play and will act it for us; the other group has chosen a published play ('Life with Father') and will try to learn the words.

BLACKIE

NEW BOOKS

THE KEEN EDGE

An analysis of Poems by Adolescents

By JACK BECKETT

An anthology of one hundred poems by adolescents, showing how concepts are formed and self-awareness is developed through creative writing.

This highly original book will be invaluable to practising teachers, training college students and all interested in the development of young people.

10s 6d net

ASSESSING COMPOSITIONS

Prepared by a sub-committee of the

LONDON ASSOCIATION
FOR THE TEACHING OF ENGLISH

In this book there are 28 compositions written by 15-year-old pupils in London Secondary Schools arranged in order of merit from the most inadequate to the best. It will provide a discussion document for those who have to establish standards for imaginative compositions in the CSE, but it has wider implications too, and will be of interest to all teachers who have to assess this kind of work.

3s net

On approval Copies from

BLACKIE & SON LTD
BISHOPBRIGGS, GLASGOW

I know that my colleagues at the Bernadotte School are working in more or less the same way, but of course it is necessary to adjust your way of teaching to each class or group. As the Bernadotte School is an international school it provides many possibilities for the teaching of English. We are very fortunate because our pupils every day can contact English speaking children of their own age at work as well as at play. Sometimes the adults have to help a little by letting a Danish and an English speaking class (at the same level) get acquainted, visit each other in the classroom, enjoy a party together or play an organized game in the school yard. Often a teacher asks a child from an English speaking class to come and tell something (in relation to social studies) about his or her home country, about his or her school, and then the pupils in the Danish class can ask questions afterwards.

During the last two years of their school time our pupils continue to learn English, but now they have to concentrate more on special books and written English, as they are preparing themselves for a final examination. Considering the fact that when they take this examination our pupils have been learning English for ten years, we might expect that the results of the examination would be rather high — higher than the average of marks from the other Danish schools. But that is not so, they do not get unusually high marks, probably because unfortunately these tests are not based upon an ability to use the English language, but upon reading and translating. We are happy to see, however, that the modern tendency in the teaching of foreign languages is to emphasize oral ability. We hope that this shows that our efforts are pointing in the right direction.

PRECIS

Der Fremdsprachen Unterricht in der Bernadotte Schule legt den grössten Wert auf einen frühen Anfang (mit 6 Jahren), wobei nur gesprochen und zugehört wird.

happenings

New Poems for Junior Schools

Compiled by **MAURICE WOLLMAN**

the Perse School, Cambridge

and **DAVID GRUGEON**

Honeywell Primary School, Battersea

For countless children, this beautiful book will span the gulf which they so often feel divides poetry from life. As the title suggests, it covers the whole range of "happenings" in and around the lives of young children. Nearly all the poems are by poets writing after 1945, whose modern, colloquial idiom is particularly attractive to juniors of 9-11 years. The photographs, by Roger Mayne and J. Allen Cash, complement but do not illustrate the poems, in commenting on life around us.

"No teacher who really believes that poetry is important for Juniors can afford to disregard this anthology." *London Head Teacher.*

96 pages with 12 half-tone plates and four colour laminated boards 7s.

mathematics through discovery

DORA E. WHITTAKER

Adviser in Primary Mathematics,

City of Nottingham

A landmark in the teaching of the subject, Mrs. Whittaker's course offers a modern integrated approach for children aged 8+ to 11+ and is the result of five years' testing and research in the classroom. All the books are illustrated and printed in a large format (8½" x 6½") in which a second colour is used to highlight important points.

Pupils' Books 1-3 : 5s. each

Teacher's Book : 9s. 6d.

HARRAP *182 High Holborn, London WC1*

*Projects in Language Teaching**

A. Z. van't Hoff Stolk-Hulsman

'Schüsselkind: key-child': This definition was given in the January number of a Dutch educational paper. Reading it, I remembered that in 1953 one of our pupils was a 'key-child'. All at once it became clear to me how this simple sentence contains both the advantages and the risks of school-journeys. In Holland in 1953 we *knew* what in 1965 has to be explained! Being a key-child was not at all agreeable. It meant that the father had disappeared — perhaps still a prisoner of war, perhaps killed in action — and that the mother had to earn the living for the children, so that she was not there when the children came home from school. She gave them the key of the house so that they could shift for themselves, but even in those hard circumstances she could remain hospitable and allow her child the pleasure of a Dutch guest!

Cologne in 1953 was still a badly devastated city: ruins, holes everywhere. I suppose that no other town will ever be so dear to me, because, returning there every year (with and without pupils) I watched it rebuilding itself, till it became what it is now — a prosperous city with every aspect of interest. In 1953, the idea of a school journey to Germany with a Dutch class was a bold undertaking. Some parents objected, others declared that the young generation should make a new beginning. The school, however, intended to work for the future, and so we started off in spite of all objections.

By the time I had completed my studies, the Hitler-régime had begun. How often I had imagined stimulating my pupils to visit Germany, and now even I myself could not go there for nineteen long years. I taught the language but was silent about the country and its people.

In 1951 the Hague Montessori Grammar School was founded, and one of its activities was project-work. That gave me my chance: the subject of such project-work could be any place in Germany. My choice fell on Cologne, because I had known this city so well before the war and

because the director of the Institute of Education of Cologne had visited our school.

From the beginning of September, the third form studied Cologne, its history, its institutes. Each pupil chose his own subject — Cologne as a Roman city, Cologne in the middle ages, the harbour, Rhine shipping, Cologne as a railway junction, traffic in Cologne, pottery, chocolate, Eau de Cologne, music and so on.

The enthusiasm was so great that it was decided to make school caps for the journey — a most unusual idea in Holland! Very spectacular school caps they were, made of orange and white sections, so that some of the pupils were refused entry to the West German parliament building because they were 'wearing carnival headgear'! But in Cologne I was glad of the spectacular caps as I could see them everywhere in the busy traffic. For off they went, to look at things for themselves. The boys who had 'traffic' for a subject were allowed to regulate it from the glass cabin on the 'Ring'. Another boy, who was interested in music, played the flute for the students in the High School for Music. Some of us visited the dean of Sr. Gereon, one of the oldest churches in Cologne, and we all went to Mass there, well prepared in Holland by a Roman Catholic priest whom we had invited to speak to us about the significance of Mass, relics and the worship of saints. Some boys went to a well-known pottery shop, where they could admire all kinds of Rhineland and German pottery. We came as connoisseurs: we had already discovered at home in Holland that the so-called Cologne pottery was not made in Cologne but in its suburbs, and that it got its name because Cologne was a staple market, where all goods had to remain one week and where the Dutch merchants bought and named it.

We were all made cordially welcome by the director of the harbour, in his beautiful room decorated with old shipping models, woodcuts and engravings. This director stimulated the boys' imagination because he had been Count Zeppelin's companion on many flights.

With the kind permission of its director we were able to make use of the stage of 'Die Brücke', the British Centre, for a performance of the Dutch mediaeval play 'Esmoreit'. It was the only time we got into a panic, because we noticed at the last

*With thanks to Mr. J. Giesberts, Alderman for Education in the City of Cologne; Mr. O. Engel, Director of the Institute of Education in Cologne; and all the headmasters and teachers in Cologne who gave their indispensable help.

moment that we had forgotten the make-up box. We ran to the ruined Opera House, where acting still went on, and from a helpful make-up-man got all we wanted. One evening, too, we saw the famous puppets, who welcomed us from the stage.

We were still not satisfied! We wanted to get an idea both of the government and of the scenery. So we attended a session of parliament and were welcomed by one of its members, who spoke to us in fluent Dutch about her work. And from our youth hostel in Cologne we went to that in Honnef, situated in most beautiful river and mountain scenery. Then back again to Cologne. But this time each pupil went to a German family and the next day to a German school. Our boys and girls had already met their German hosts and hostesses: the latter had been invited to be our guests in the British Centre, and with them we had organized an afternoon with original and traditional dances, and a football match too.

But now they were just pupils in a German school, where they attended the lessons before going home with their hosts and hostesses. They had to speak German and try to feel at home. To break the ice, they had with them a list of questions concerning daily life. What makes you aware that you are in a Roman Catholic environment? Which daily papers are read in Cologne? Is there anything that occurs to you as curious in the streets of Cologne? Do you see any differences between German and Dutch houses? What are the car numbers and what is their meaning?

The idea of the questions was that the Dutch boys and girls should have something to talk about in their German families, and that they should keep their eyes open for differences from their usual way of life.

One of our greatest moments came when we left Cologne. 34 Dutch children hanging out of the train windows, and 34 German children on the platform—all laughing and shouting 'Thank you ever so much! Hope to see you again soon!' And they did! Some hundreds of Dutch pupils visited Germany, some hundreds of German pupils came back to Holland. But every school journey to Germany was of the same quality. What we did that first year is quite impossible to do under normal circumstances. We were still a very small school then, and the

party leader had only a part-time job. The preliminaries, for instance the correspondence, had taken a very long time. But the advantages were invaluable: the party leader had collected such profuse knowledge and made so many contacts that it was possible to continue this work for more than ten years. We had our ups and downs. One year we went with 78 children, but this was far too many, and so we had to split up: one party went to Cologne, the other to Münster in Westphalia. This too was a success and we have been doing it ever since.

Variations were therefore possible. We did not always visit the same youth-hostel—we went to Düsseldorf and to the 'Bergische Land'. We did not always have contact with the same schools. But we always tried to take with us *all* the children of the partaking classes. Parents seldom refused their permission, though sometimes we had to guarantee that their children would live in German families which had themselves been victims of the Nazi regime. On the whole it was understood that we were trying to lay the foundation for the future, so that a better mutual understanding of Western European citizens could grow. We were fortunate that German teachers also stimulated their pupils to get an insight into the Dutch way of life.

In later years we took the fourth form to Cologne; and last year the fifth form came, which presented us with new possibilities. These young people were already interested in political problems and had valuable discussions with grown-ups and young people. The foundation 'Inter Nationes' in Bonn made contacts for us, sometimes with officials who told us about their work, (refugee relief, for example) sometimes with private persons, such as a history teacher who talked about the present situation in Germany.

One of the boys' schools in Cologne suggested a panel-discussion. We grown-up leaders held our breath at times, for our pupils were eager and not always polite; but we admired the German boys, who were not offended, who did not lose their patience, who tried to answer as well as they could. In the end there was a good understanding, and the discussion concluded in a very friendly manner.

Finally, I must mention our contact with the daily paper 'Kölner Stadtanzeiger'. For some years we

had a free subscription, so that we had the opportunity to be well informed about what was going on in Germany. Last year, one of the editors organized a reception with 'Kaffee und Kuchen' — coffee and pastries — where the boys and girls could get any information they wanted.

Of course our return home after eight to ten days in Germany was not the end of the project. Back in Holland we all had to write letters — official letters to all the people who had helped us, informal letters to the parents who had made a home for us in Cologne.

Some years we held an exhibition, where all we had learned and seen was shown and where the pupils showed each other (and visitors from outside) round. Often we had social evenings, where the parents were invited. The first year, the girls had baked cakes from German recipes and the boys, in the costumes of Cologne waiters, served the tea.

The answers to the question list were studied and corrected, papers were written about the special themes. A great variety of written and oral exercises in a foreign language is possible. The incalculable value of this work is that it has a real background. Only very little *about* the language is taught: the language itself is practised.

It is not easy to organize exchange programs between peoples, when one of them still acutely feels the situation of having been occupied by the other. It is never an easy job to organize *anything* in schools that disturbs the usual program. It is only possible when the headmaster creates the climate for these undertakings. It must be seen as a special and valuable task for an interested teacher. There are many disappointments, not always with the behaviour of others: the teacher has to struggle with his own shortcomings. But it must be clear to everyone that one whole week (of the five or six school years dedicated to one of the modern languages) can never be a loss, even if nothing but a better knowledge of the language is the result.

Much more, however, is achieved. First of all, knowledge about the country, the people, the daily life, a better mutual understanding between the pupils involved. Sometimes one simple occurrence is enough to cure complacency. It is wholesome to see that people can have another way of life and yet

be ordinary human beings just like ourselves. Friendships established in 1953 still exist; young families visit one another. Perhaps it is worth saying that what counts with the pupils also counts with the teachers. I myself have learned, from the yearly contact with teachers in another country, a great deal that has helped me to become a better teacher myself.

For teachers who for some reason are not in a position to travel with their pupils to the country whose language they teach, it may be of interest to hear what projects we undertook to bring the pupils nearer to an understanding of the foreign country. Before the proper teaching of the language began, the pupils (from twelve to fourteen years of age) were asked to look for all that was German in Holland. The result was overwhelming: the embassy and the consulates were mentioned, names of artists who had performed in Holland and composers whose work was played, and of course all the German products sold in the shops — eatables, domestic utensils, toys, cars, musical instruments, cameras. Groups were formed to collect samples and advertizing material: the only condition was that the text should be German. German stamp collections were brought. One classroom was made ready for an exhibition. How proud were those boys, who had made a map showing where cars are fabricated in Germany, when they were praised by a student of a visiting teacher-training group! The student, whose future father-in-law was a car dealer, said that he had never before got such a good general view of German car production. The result was that the pupils got an idea of German-Dutch relations, had learned a little German geography, and had already seen many German words. Think of what could be done with German stamps alone, in the field of language, history and geography! Here again the study of the language can go on against a background of reality.

A tour-de-force was achieved when our pupils translated a Dutch Children's book (about the floods of February, 1953) into German. Pupils of the Friedrich Wilhelm Gymnasium in Cologne corrected the translation, and the book was published by Ensslin and Laiblin, a well known publisher of children's books in Reutlingen. It got a recommendation in the list of children's books, and we received several letters from German children who wanted to know more about us. I don't think,

however, that I would advise anybody to undertake this particular project! I now see too well the disadvantages and shortcomings. But translations of 'shorties' could be made and published in the school paper.

A good aspect of this practical interest taken in a foreign country is that it works like a boomerang: the other people become interested in the people who first show interest. This is seldom thought of — that unexpected profits accrue to one's own country; many of the young people who visited Holland in our exchange program might otherwise never have been very much interested in *Dutch* problems.

A language is not well taught if the language alone is considered. Interest taken in the country, its people and its culture, stimulates the study of the language and lays the foundation for a much better mutual contact.

PRECIS

Diese Schule im Haag baut ihren Deutsch-Unterricht auf die Besuche ihrer Schüler nach Deutschland auf. Vorbereitungen vor dem Besuch und Discussions und Ausstellungen nach dem Besuch, schaffen einen wirklichen und menschlichen Hintergrund für das Sprachstudium. Ein interessantes und unerwartetes Resultat ist ein grösseres Wahrnehmen von Niederländischen Problemen, welche die Kinder zum ersten Mahl im Ausland antrafen und durchdachten.

WEST SUSSEX COUNTY COUNCIL PSYCHIATRIC SOCIAL WORKERS

Applications are invited for four posts of full-time Psychiatric Social Worker, at the Child Guidance Clinics at Chichester (one), Horsham (one) and Worthing (two).

Salary (£865-£1,174) and conditions of service in accordance with Whitley Council recommendations. Travelling and subsistence allowances payable. The Consultant Psychiatrists, Dr. M. Duncan (Tel. No. Chichester 3418), Dr. Henry Rees (Horsham 4038) and Dr. M. Aldridge (Worthing 6466), will be glad to discuss the post informally with interested candidates.

Applications to County Medical Officer of Health, County Hall, Chichester.

T. C. Hayward,
Clerk of the County Council.

*Education for cultural integrity: The Ghanaian case**

K. Ampom Darkwa
University of Ghana

In Ghana today, we have international schools spread all over the municipal and urban areas, including Accra, Sekondi, Takoradi, Kumasi, and Tamale. Originally, the aim of the international schools was to serve the needs of European and other immigrants whose children required educational facilities similar to those they were accustomed to in their home countries. It is not surprising that the kind of education provided and the system of acculturation encouraged were quite different from those provided in the local schools.

The local schools were staffed with teachers drawn mostly from the indigenous population, equipped with materials of instruction familiar to the child, and sustained by standards of discipline and conduct which were intended to prepare the youngster for life in his own country. It was in such schools that the children were brought face to face with teachers who shared the same social, economic, and cultural background with their pupils, and who could, in their teaching, draw on this common background. It was in such schools that the children were encouraged to play with each other on the basis of common language and culture and to strive through competition to reach a common goal — to be good citizens of the same fatherland. These schools had their inherent weaknesses, but when one considered that some of them helped to produce the eminent scholars and statesmen of our day, one was bound to add the local schools to the other social institutions which, though they could not claim to be perfect and required constant improvement to suit rapidly changing conditions, nevertheless met essential needs.

The international schools, on the other hand, were staffed mostly with European and other foreign teachers, and their curriculum was carefully selected to suit the future educational needs of children who belonged to the very different societies to which they would one day return. The schools had no homogeneous personality, and the problem of

*Reprinted from *Teacher's College Record*, Vol. 64, No. 2, November 1962.

adjustment was enormous. Since these schools were meant to serve the children of European and other foreign service men, they presented little or no problem for Ghana.

Independence Brings Change

The position, however, changed after the declaration of Ghana's independence in 1957. Self-government would mean nothing if there were to be small pockets of white masters whose children were to receive special education. To counteract what was considered racial discrimination, the politicians insisted that such schools should be open to all who could afford to pay the fees. The demand was met, and Africans in the high-income group — ministers and ministerial secretaries, members of Parliament, senior civil servants, lawyers, doctors, etc. — began to withdraw their children from the local schools and to send them to the international schools. These men could pay the expensive tuition, but such expense did not prevent some parents in the low-income groups from pushing their children into these special schools also. They were afraid that their children would be left behind if they were not educated alongside the offspring of senior civil servants and ministers.

The position may be illustrated by the following example. A demonstration school in Achimota was originally established for the children of the senior members of staff, professors and lecturers at the University of Ghana, most of whom were expatriates. Later, admission was extended to include the children of *all* the workers of the University. This is what happened: While Professor X (receiving £2,500 per annum, plus an allowance of £150 per annum for each child up to 5 children) had three of his five children (the other two were under school age) in the demonstration school, paying a total school fee of £96 out of his total income of £3,250 per year, Mr. K, a carpenter in the maintenance department of the University (receiving £250 per annum, without allowances), had two of his five children (only one was under school age) in the demonstration school, paying a total school fee of £33.12s. per year out of his fixed total income of £250.

It should be mentioned that Mr. K, an illiterate artisan, could have taken advantage of the fee-free policy of the Government and sent his two children, a boy aged 8 and a girl of 6, to the local schools,

without paying a penny towards their education. Mr. K explained his action in the following way:

Everybody now wants *better education* for his children. I know what it now means to have better education. I also know what it means to be pushed about as a laborer. I do not want my children to be pushed around by others. They also must be placed in a position to push others about. We have not the money, but I would rather go naked than see my children suffer after me.

Visions of Progress

What is this better education on which the artisan, Mr. K, and others like him, place so much emphasis? I asked Mr. K to explain what he meant by better education. Here is his answer:

Since my son, T, entered the demonstration school, he can now speak English very well. Whenever I get visitors who speak English, I call my son to speak with them, and they become surprised and congratulate me. I am very proud of it.

Later, I had occasion to examine T. The following observation was recorded:

T thinks and expresses his thoughts better in English than in Twi, which is his mother tongue. He shows signs of loss of confidence in the Twi language. Rather weak in arithmetic. Seems to be perched in between two worlds — European in thought, African in behavior. Plays reservedly with children in the neighborhood, yet the lack of toys and the special equipment for games he has become used to in school produces in him a sense of frustration and painful disappointment. He shows signs of a missing link in his attitude to life.

Children of illiterate or semi-literate parents who are given this kind of education face enormous problems of adjustment. At school the child does everything in English and plays with children of different social, economic, and cultural backgrounds; at home, he meets an entirely different situation. The parents, the other inmates of the house, and the children in the neighborhood all speak and behave in a different way. There is no continuity of purpose in the child's physical and intellectual development; the demands of the home upon the child do not coincide with, and are often quite opposed to, the demands of the school.

The problem becomes acute and assumes alarming proportions when the international and demonstration school models are accepted and copied as local standards. There are all sorts of businessmen in Ghana today who have found in

establishing such schools a profitable business venture. We now have numerous private institutions established here and there by private citizens of Ghana, apparently to teach toddlers how to speak and write better English, but in reality with the primary aim of making profit. Despite the very expensive nature of these special schools, parents, rich and poor alike, sometimes go to the additional extent of bribing teachers to have their children admitted in the hope of insuring brighter, English-speaking futures for them.

Owing to the increased demand for such schools, a great number have been hastily constructed, without the clear thinking and careful planning necessary to establish and maintain decent standards. The problem of shortages of European-trained teachers, for example, has had to be solved by recruiting more and more African teachers to do the job. But even though the children are thus placed in the hands of their own African teachers, they are not encouraged to use the vernacular either in the classroom or outside it. The fact that some of these African teachers themselves are ill educated in the English language, however, has introduced new problems and emphasized old ones.

Cultures in Conflict

At Achimota, one of these special schools has developed into a boarding school, where children between the ages of 6 and 11 are away from their parents for several months, receiving what has been called 'better education' with its special emphasis on English. It should be noted that the kind of education a child receives here is quite different from the kind he gets when he goes back home on holidays — a state of affairs rich in adjustment problems. This is what a parent of one of these children told me:

My boy seems to have improved considerably. The education he is getting at school is wonderful. But I must confess to one thing. I do not like the way B (his boy) behaves nowadays. I think there is lack of discipline in the school. It may be due to the boys he has been playing with. He has become stubborn, and refuses to eat with his brothers or to share the same bed with them. He always goes to bed early, but when the other children join him later, he gets up, sits on the bed, and cries the best part of the night, just because his younger brother is sharing his bed.¹ He has become selfish and envious. I am worried about this aspect of his upbringing.

The father went on,

Since I sent B to this school, I have spent almost every penny on him. Think of ruinous school fees, the books, the school uniform, the swimming costume, and all the rest of it. This has made it impossible for me to discharge my other obligation towards my sister's son, who happens to be living with me. I have written to my sister to say that I cannot any longer look after her son; she must come and take him away. She has refused to answer my letter, and I know she will not understand me, but honestly, I cannot take over other financial obligations.

Two *new* problems must be quickly noted and added to the old ones. First, parental control is being weakened; second, the foundation of the extended family system, which is one of the props and stays of Ghana's society, is tottering.

These examples could be considered isolated cases had the character of the local schools remained local. But this is not so. Local schools are now laying heavy emphasis on the use of the English language as a medium of instruction even at the infant-school level. This is disastrous, especially when one considers that it is in such schools that the 'famous' pupil-teachers play a prominent role in the education of the younger children. The only qualification of the pupil-teachers for handling such a delicate job is that they have had ten years of schooling, had a suspicious 'pass' in English, and have run through a hasty three-month course in teacher training.

This question must now be asked, what type of society do we want to create through education for our children? There have been two schools of thought. The first is the *international-cooperation school of thought*; the second is the *African-personality school of thought*.

The international-cooperation school holds that English should be given priority in our schools to further international communication and understanding. Its proponents argue that Ghana has no national language which could be used as such, and that even if it had one, it would be limited to Ghana; consequently, this situation would create a sense of isolation which would affect the nation's political and economic progress.

The African-personality school has never defined its policy so far as the problem of language is concerned, but some of its exponents have

maintained that the schools, from the primary to the university level, should be made to wear African character, to portray or express African cultural traditions and beliefs in all their forms. They maintain that the schools should not be based on foreign institutions; neither should they be made to produce students with a European orientation or with hybrid personalities. If this ideology should be given its fair interpretation (and it should), then because of its foreign character, the English language should be proscribed or made to take a second place in the African (Ghanaian) schools. Although the African-personality school has the reputation of flouting foreign institutions, scoffing and treating some of them with scorn, it has yet to make positive suggestions about the African institutions which could profitably supplant the European ones that are criticized. This deficiency should not, however, disqualify the point of view as a legitimate and potent one to be reckoned with.

Capitulation or Babel?

The arguments of the two schools of thought are of great interest sociologically. How can a society like Ghana's still be a full-fledged African state without suffering cultural conflicts or a loss of some cultural prestige if it continues to allow English to be used as a medium of instruction in its schools and as its official language? On the other hand, how could one of the many local tribal tongues be selected, accepted, developed into a national language, and used in both schools and official circles? What other adjustments would have to be made as far as international relations are concerned, and what type of society would develop after such changes? The sympathy of the sociologist and the cultural anthropologist seems to be with the preservation and development of the African personality through the perpetuation of indigenous cultural traditions, but the issue is not simple.

The importance of language as a vehicle of expression cannot be overemphasized. A visiting Chinese scholar recently had this to say:

I always have two different meanings when I describe an object in Chinese and in English. Some of the Chinese words which give a vivid interpretation of our worldview cannot be found in the English language. Neither can they be accurately translated in English to mean the same thing. I prefer to write my poems in Chinese, and I always feel I have done justice to my feelings when I know I have said what I have wanted to say in the

way I wanted to say it.

This expression recalled to memory some of my own experiences in research. Watching one of the chief priests of Manya Krobo in Ghana, the Priest of Okomo Madjanor, pour libation at one of the Nmayem Festivals, I was overwhelmed by the way he used his native language to interpret his world of people and things to the gods and to his ancestors in the other world. He began his libation with the history of the State, recalling the individual role played by innumerable chiefs (past and present) in an impressive order of succession, and ended by praying for the State with a musical fluency and logical consistency that no amount of English education could have made possible for him. On another occasion, after analyzing the praise-chants of a musician recorded in the court of one of the chiefs of Northern Ghana, we were left gasping at the wealth of information and depth of philosophical thought that flowed through the language of the illiterate musician. Some of the words had to be left in the vernacular in order to preserve their full meaning. No substitute could be found in English, and it was an adulteration to replace them with mere approximations. A similar thing could be said for the talking drummer, who uses the native language to command the elements of the universe and to make them bow to the whims and needs of human society. It is no wonder that such authentic African personalities, no matter how poor they are, are highly respected and admired in the Akan Society of Ghana. Language is the foundation of society and the root of culture. This is why every society must preserve its language if it does not want its foundations to be destroyed. It is in this respect that those concerned with the African personality have an argument which confutes all opposing ones.

A Proposed Program

What, then, should be the position of the vernacular in our educational system? The answer is simple. Vernacular must be given top priority. One of my own deficiencies in life is the lack of ability to express myself sufficiently in either English or vernacular. As an African, I cannot learn English adequately, however much I try. On the other hand, I cannot speak or write my own language very well because I lack an effective education in it. This state of affairs must be changed.

The problem of language in the Ghanaian school

may be solved by making the following languages compulsory:

1. Vernacular (to be heavily weighted)
2. An acceptable African language, Hausa or Swahili (to form the basis of a common language among the African nations)
3. English } (for international
4. French } communication)

Children in the primary schools, between the ages of 5 and 11, must be given a sound basis in the first three languages, with special emphasis on the vernacular. French can be left to students in the middle, secondary, and university levels, where an extended and specialized instruction in the first three languages should also be given. Latin, Greek, and the other old fashioned, almost useless languages, could be dropped to make the language commitment of the students less heavy. The adoption of such a program may make Ghanaian — or any other African society — more flexible both locally and internationally, with a minimum of loss in cultural integrity. The preservation of a language may not be sufficient to preserve a culture and its authentic reflection in personality, but it clearly is necessary.

1 At school the child is served his own meal separately and is trained in the use of cutlery, including European table manners. He has his own separate bed and is made to sleep according to time. At home, in the usual Ghanaian traditional way, the children of the family group together to eat from a common bowl, drink from a common cup, and to sleep (in most cases according to sex) on a common mat.

The European sense of hygiene may regard this as unhealthy, but it has its community sentiment; and what is more, to the traditional Ghanaian, the question of the rules of hygiene is less important than that of the spiritual unity of brothers and sisters.

PRECIS

Vorschläge zur Lösung der Sprachen-Probleme in Ghana. Die besten Schulen unterrichten im Augenblick in Englisch, sodass der Ghanaer sich zwischen zwei Welten befindet — Europäisch im Denken, Afrikanisch im Handeln. Irgendwie geht ihm dabei etwas verloren in seiner Einstellung zum Leben. Mister Darkwa schlägt vor, dass jedes Kind die folgenden Sprachen lernen sollte —

- (1) Die Muttersprache,
- (2) Eine vereinbarte Afrikanische Sprache zur Verständigung zwischen den Afrikanischen Nationen,
- (3) Eine Europäische Sprache.

*The Role of Education in Building a Peaceful World Order**

Elise Boulding

Chairman of the Childhood Education Committee,
US Section, Women's International League for
Peace and Freedom

If all the articles, books, speeches, conferences and committees on the subject of educating children for a peaceful world produced since the founding of the old League of Nations in 1919 could somehow be brought together in one grand display, it would make an impressive sight. But in spite of all that has been thought, written and said, we are today faced with a situation in which the schools of every nation are still rearing generations of children equipped only to fight over again the wars their elders fought, and vowed never to fight again. The picture of the world which today's children get from their textbooks is such that they have little or no grasp of the incredibly complex and fast-changing world community they are growing up in. In spite of the fact that ministries of education in every country pay lip service to the need for international understanding, school children learn the history and geography of their own region as if it were the history and geography of the world. If you ever want a frightening experience, sit down and read, one after the other, the histories of the world written for schoolchildren by historians in the United States, the Soviet Union, China, Japan, England, France, Germany, and so on down the list. As you go from one to the other, you will say to yourself, 'Is this the same world these historians are describing, or are some of them talking about another planet?' When I read a translation of the world history studied by Russian teen-agers I found that many of the major events and concepts of world history as presented were completely strange to me. I had never heard of them!

Another frightening experience is to study the world maps used in the schoolrooms of different countries. Again, whether it is the United States, the Soviet Union, Japan or France, the world map is drawn in such a way that one's own country looms very large, and is of course centrally located, and all the rest of the world appears as peripheral — just a

*Talk given to Kansei Area School Affiliation Service Meeting, 18th April, 1964, at Konan Women's College, Japan.

frame to set off one's own country. Why do I say that this is frightening? Is it not natural to think of one's own country as the center of the world, and to judge everything in relation to one's own national values, traditions and culture?

Yes, that is 'natural' in the same sense that it is natural for a small child to think of himself as the center of his world, and to judge everything by how it affects him. But he soon learns that there are many things to take into account besides his own feelings and desires. Not only do parents and teachers help the growing child to understand and respect the persons and social institutions of his society, but they also teach him to feel *responsible* for contributing to the growth and improvement of that society. The purpose of education for citizenship, or moral education as it is called in Japan, is to prepare young people 'to work through reasonable and peaceful means towards the realization of an ideal society' (quoted from the **Guide for Ethical Education in Junior High School**, Japan, Ministry of Education). Let me repeat, we don't expect young people just to 'understand' their country, but to feel *responsible* for it, to work for it.

The goals of national school systems in regard to the world community are of a different order, however. Here we do not talk about responsibility, but only about 'cultivating . . . a spirit of international understanding and love for all mankind' (**Guide for Ethical Education**, as above). While that quote is from the Japan Ministry of Education, similar quotes could be picked up from textbooks of all countries, including the Soviet Union and the People's Republic of China. Let me say first that I do not want for a moment to belittle the very important goal of international understanding. On the contrary, I think it is a goal we should take much more seriously than we do. Educators are far too often content with letting a study of charming customs, colorful folk dances and pretty songs of other countries substitute for a more profound understanding of the history, traditions and aspirations of these countries. Japan has certainly suffered in the world community from being studied by school children of other lands as the home of the kimono and cherry blossom. Many Americans grow up thinking of Japan as a spectacle to be seen and enjoyed rather than as a complex and subtle society, to be lived with and understood. America has similarly suffered in the world

community from having schoolchildren and adults in other lands exposed mainly to its vast superstructure of material culture, without any understanding of the deepseated and intensely spiritual idealism which motivates America at its best. The School Affiliation Service Program makes an important contribution to this problem by giving pupils in the participating schools an opportunity to see how the more visible and interesting customs and cultural products of the sister country are the surface manifestations of what goes on in the minds and hearts of the people of that country.

But understanding is not enough. The next generation must grow up feeling that it is *responsible* for the world community. We have witnessed in the last couple of years the excitement of having Russian and American astronauts circling the globe in just a little over an hour, and we should keep in mind that the children in our classrooms may tomorrow be spending weekends in any spot on the globe as casually as they today go off for skiing weekends in the Japanese Alps. Today most of the three billion inhabitants of the globe rarely meet people from other lands. In another twenty-five years, there will no longer be such a thing as a remote, unvisited corner of the globe. Television and radio already penetrate into the remotest jungle. Tomorrow our children will be there in person, conveyed by the new rapid, flexible means of transportation now being designed that need no roads or landing fields. They will be there as business men, technicians, teachers, United Nations officials, and tourists. Or maybe they won't. Maybe international tension will rise so high through our failure to give these young people an adequate education for this new world, and adequate training to cope with its problems, that the world will have been largely destroyed by a nuclear holocaust.

These are indeed the alternatives which face us, since we cannot stop the rapid rate of technological change. Either today's school children will move freely about the face of the globe as adults, thinking in terms of global responsibility, able to cope with global problems, or the last five thousand years of work to develop human civilization will be destroyed through war. This is why I referred to the 'world histories' and the 'world maps', as used in the classrooms of the world's different countries, as frightening. No country teaches its children a good

objective world history and geography. No country is yet fully aware of the pressing need to produce 'a new type of human being, capable of feeling, thinking and acting on a stage which already covers the entire earth's surface and is even now thrusting forth into outer space', as the international educator Joseph Lauwerys puts it.

This is not a matter for discussion in teachers' study groups, going on year after year with the comfortable feeling that one is thinking about 'important things'. This is a matter of life and death for the human race, and every teacher in every country, as well as every educational administrator and government official, has an urgent responsibility to begin the necessary research and redesigning of the entire school curriculum which will fit our young people for coping with tomorrow's world. Very few of the people in the foreign ministries and even in the United Nations and other international organizations, carry in their minds the kind of map of the world (and I mean here by map something more than physical geography alone) which enables them to work effectively with people of other countries in solving problems which can only be solved at the supra-national level. National sovereignty is almost irrelevant in dealing with the really pressing problems which face man today — nuclear power, the population explosions, the almost fifty per-cent illiteracy of the world population. Of what use is an intensive study of one's own history alone in facing such problems?

Fortunately, there are groups in every country who are concerned about these matters, and there are highly qualified experts who are at work on new types of materials. But not nearly enough. I am happy to say that the US department of Education called a conference in 1962 on **The Goals of Education for International Understanding** which produced a pamphlet calling attention to the necessity for a complete reorganization of the entire American school curriculum from kindergarten through high school, in order to introduce the international perspective in such a way that American children can be prepared for constructive participation in the world community. Since the US is a very large country, and we have a great deal of local freedom in the adoption of textbooks, there are a number of educators and social scientists in different parts of the country working together on producing new materials for this new age we are

entering. Some of these new materials are already being experimentally used in classrooms, and I have witnessed with my own eyes in my home community of Ann Arbor, Michigan, the change in the attitudes and interests of children as these new materials are being introduced. There is always a resistance to new ideas, and it will take time for some of these materials to gain wide acceptance. But where they are being developed, young world citizens are also being developed, who do not love their own country any the less because they feel an additional loyalty to the globe as a whole.

Here in Japan you face many problems in developing these new materials, because of the very rapid series of changes and developments in your educational system after the war. Many of these problems, I fear, have been generated by American advice and interference, well-meaning but inappropriate to your situation (an example of faulty international understanding!). At present the power struggle between the Teachers' Union and the Ministry of Education diverts some of the best talent in the country from this larger problem of education for world citizenship, and many concerned parents feel so helpless in the face of the national problem that they cannot think of these seemingly more remote curriculum matters. Many of those parents and teachers who have concerned themselves with the curriculum problems connected with the 'new-old' moral education course have been so worried about the possibility of a reversion to undesirable pre-war practices that they have failed to see this course as an opportunity for introducing new concepts of world citizenship.

Another bar to activity on behalf of curriculum change is the tradition in Japan of leaving such matters to 'the authorities'. However, if a social climate is to be created in Japan where education for world citizenship is recognized as a prime necessity instead of an incidental by-product of training good citizens of Japan, it is important for concerned citizens to find ways to work with educators, through the Parent-Teacher Associations and through voluntary civic organizations. I have been impressed with the quality of thinking of the World Federalists in Japan, and I understand that the Japanese Diet Group for World Government has translated into Japanese a pamphlet on 'History Syllabuses and a World Perspective' prepared by the British Parliamentary Group for World

Government. This is one of the most important contributions anywhere to the problem of educating children to feel both national and international loyalties. The British Parliamentary Group offered a prize to that teacher submitting the best course syllabus of 'Composite Modern Studies comprising aspects of History, Geography, Social Studies, Science, use of Modern Languages, Religious Education or the Arts, or a combination of these, presenting to students a dual perspective, world as well as national, so that opportunity is given in the curriculum for balancing national loyalty with a measure of conscious loyalty to the human race as a whole in all its diversity.' (This prize was for high-school level material.)

It would be fine if such a prize were offered in Japan, and all countries. In the meantime, there is no reason why groups of concerned teachers could not get together and find experts to work with them in preparing materials of this kind. No reason, that is, except the universal one that teachers have too much work to do and are too tired at night for such projects! And also the feeling that such initiative might be inappropriate for teachers. Well, what about trained teachers currently not employed? In the US I know of several mothers, former teachers now at home with babies and young children, who are working at home in the time they can find when their children are asleep, writing books they hope will be used as school textbooks, which give a world perspective in various fields in which they are qualified by training to write. They do not know whether these books will be accepted, but they are prepared to try.

There are many qualified Japanese women at home who might be trying to prepare such books, as well as teachers active in the classroom who might find time for this if it really seemed to be the most important thing in the world for them to do. I am deeply impressed with the level of training and ability of many of the women I have met in the course of the study I have made of Japanese women's organizations. Universally they undervalue their own ability, and protest that they are not qualified to do things which they are indeed qualified to do. No one is ever *perfectly* qualified. We must have the courage to use our abilities to the limit, whatever they are. And so I hope that teachers and parents who are concerned about the problem of educating their children adequately for

this new world community, will have the courage to use whatever capacities they have to help bring about improvement in the material available to children in schools.

If parents and teachers are to educate children for world community, it is important that they themselves should feel a part of that world community. You teachers should not think of yourselves only as Japanese teachers working under the Japanese Ministry of Education, but as members of a world-wide profession that has many common problems unaffected by national boundaries. How many of you read an international education magazine which helps you feel a part of that world community? I read UNESCO's **International Review of Education** and the World Conference of Organizations of the Teaching Professions' **Education Panorama** regularly. They help give a perspective on educational problems which it is hard to get when your daily contacts are entirely oriented toward the problems of your own country. The New Education Fellowship, an organization of teachers, members of other professions and parents who all have in common a concern for better education for the world community, publishes a monthly, **The New Era**. **Education Panorama** is the only one of these journals which is published regularly in Japanese, but they are all to some degree international in their editorial board and point of view.

The only layman's magazine in the world which is completely international in its editorial board and point of view, transcending the cold war, is the one which should be in every classroom in every school in the world — the **UNESCO Courier**. It calls itself a 'Window on the World', and it is. Since it is published in nine languages, including Japanese, there is no reason why every Japanese school child cannot grow up experiencing regularly glimpses of the cultural heritage, achievements, problems and aspirations of other parts of the globe which are described monthly in the *Courier*. Furthermore, other young people and adults in over a hundred other countries are reading this same magazine. This means that a body of common information is developing which all the world's people can draw on, helping to solve that pressing problem of having such different views of world history and current events.

I have spoken of these magazines and organizations

as being international in point of view. There is, however, one great country which lies tragically outside of the developing international community of educators — and of almost every other type of international community — the People's Republic of China. Several years ago I read a biography of Mao Tse Tung which gave a vivid description of his cave headquarters back in the days when the People's Army was fighting to gain control of the seething nation. One item has stayed in my mind ever since: the only maps on the wall were maps of China. There was no world map anywhere in Mao's headquarters. Think of the millions of Chinese youngsters who are growing up with only a map of China in their minds. How are they being equipped for world community? This is not a matter for cold war diatribes, but a matter of deep concern to us as fellow-citizens of the Chinese in the world community. We have a responsibility to help bring these millions of youngsters — and their elders — into effective participation in the world community, and this responsibility cannot be expressed through propaganda or a show of physical force. Skill in communication, negotiation, and developing new types of international cooperation is needed, and these are the kinds of skills we must develop in ourselves and in today's schoolchildren, tomorrow's statesmen.

I have said that we must go beyond education for international understanding to education for international responsibility, because with the world shrinking down to commuter's distances between even those points physically the farthest apart, we must learn not only to understand one another but to work together on common problems. This means the development of new knowledge and skills which we do not yet have. Elementary and high school teachers can hardly be expected to do the pioneering research to develop this new knowledge, but they can plan to teach the known world as a global unit more effectively, forming a substructure in the minds of the children in their classrooms which will enable *them* to participate in the explorations and discovery of new knowledge.

We must give attention to the kinds of factual knowledge about the world which our children will need as tools in their task of world building. We cannot leave the concepts of world citizenship at the level of verbal abstractions with no content. The most telling criticisms which have been made by

thoughtful Japanese educators about the revised **Guide for the Teaching of Social Studies** prepared by the Ministry of Education in 1958 is that it confuses the teaching of history with the teaching of moral values. Historical facts are tools, not a catalogue of human virtues and vices. Selective teaching of historical incidents to illustrate virtues and vices (or to support a certain ideology) is a favorite device in all countries, but obscures the underlying process which the child needs to understand if he is to 'work with history rather than be its victim'. A well-meaning pacifist, for example, might well make the mistake of teaching the history of war 'with the sole aim of arousing pacifist feeling in the student rather than to impart a scientific understanding of the nature of the war and its results'. As Professor Toyama suggests in his article on the teaching of history*, 'gaining an objective understanding of the nature, causes and results of a war is an important instrument which the student can use for the preservation of peace after he leaves school. However, when too much emphasis is placed on the development of a pacifist attitude, and the real facts which should be known are ignored, the student will not be able to handle facts in the future. He will never develop into a person who is capable of preserving peace through the use of his intellect and his power to reason.'

In our task of preparing tomorrow's world citizen, no aspect must be neglected, and there are many. For us as individuals, it is quite proper to choose that aspect which our abilities best fit us for, but we must recognize that the other aspects must also be provided for. The trees of a forest cannot become a house for a man, to protect him from the vicissitudes of nature, until he has tools with which to shape those trees into a dwelling. The nations of the world cannot have a stable roof of world order to protect them from the vicissitudes of social catastrophes until men develop the tools with which to construct new kinds of international institutions beyond the inadequate shelters of existing regional and international organizations. The facts a child learns in school form a crucial part of those tools. First, it must be designed. For the world house, this calls for social imagination, an ability to see things with new eyes, to feel how the different people might feel who will live in that house. So the training of the emotions and the imagination are as important as the training of the intellect, in preparing these young world citizens.

First and last, however, we cannot teach what we do not know. To what extent are we able to think in global terms? And can we personally find a way to exercise that sense of responsibility for the world community I have been talking about? Words are important, but to the children who learn from us, actions speak louder than words. The School Affiliation Program of the American Friends Service Committee, and the UNESCO Associated Schools Project, and other programs of this order, do offer every individual — teacher, administrator, parent and child — who works with them, a way of taking personal responsibility for the development of world community, through the projects planned together and carried out together from school to school, teacher to teacher, and child to child. Every joint project undertaken with a partner in another country is one more shingle on the world roof.

*Toyama, Shigeki: *The Teaching of History* translated in *Journal of Social and Political Ideas in Japan*, vol. 1, 3.

‘A Kind of Guidance’ (Contd.)

A Young Teachers’ Discussion Group
Recorded by Caroline Nicholson

Session III. ‘A Year Out of My Life’. Training.

‘You can’t put into practice with a class of forty the educational theory you’ve learnt, so it would be more useful in training college if they told us how to organize forty children drinking their milk.’

Karin was the only member of the young teachers’ discussion group who had taught in an infant school, but everyone had something to say about training.

James. It would have been a help if our educational psychology had some bearing on things that happen in school, like why is so-and-so creating a riot at the back of the class. It was mostly about tests. Mention of Freud produced a big laugh.

Joan C. But as tests are used it’s important to be able to assess their validity; I mean, we all stream happily but how many of us know what it’s all about?

Margaret. It’s an anti-climax after a degree. They don’t demand enough at University Departments of Education.

Joan C. They can’t. Everyone’s got to pass. The exams are merely insulting. People make a point of saying how they got it all up in two days and how little they did. And if you have a degree you lose your qualified status, which the degree gives you, if you fail the Diploma of Education. This makes a big financial difference.

Michael. It’s difficult to fail anyone in a training college, you have to account to the Ministry . . . it’s almost impossible to fail a maths candidate in training.

Rosemary. But failure was held over our heads all the time we were at college! I got extra tuition because three-quarters of our subjects were taught by inadequate lecturers, but you can strike lucky — there were one or two really good tutors. They worked a kind of insurance policy in history, which was my special subject — our mock and final papers were identical.

Karin. In Infant training we had to do two special subjects for our own interest. I did craft and biology.

Michael. It’s the old question of goals, personal edification and professional skills. Training colleges are in an impossible position here, they can’t do both properly, at least not as they are run at the moment.

Anne. I feel that my training was a year snatched out of my life. I can’t think of anything I got out of it.

James (who was at the same department) — except the health lecturer who was new; he came into those lectures with passion!

Joan. But how can you get people to care? All we seemed to do was endlessly discuss sex rather badly. They handled it, oh boy, how they handled it!

Rosemary. We were treated rather worse than we had been in the sixth form. We were encouraged to get our ideas from books and discouraged from asking questions: we could have covered the course in eighteen months; but it had to be spun out to last three years. I went in with confidence and came out sure that I had nothing to offer.

Caroline. Didn’t anyone find that their training helped them as people?

Alison. Ours did. (Art school pedagogy course). We were encouraged to have our own ideas —

Joan B. — forced to! We weren’t allowed to rely on books, we were forced to rely on our own creative resources and the idea was that as we were artists we had to keep practising. We were lucky, we had a young teacher who was bursting with enthusiasm, he infected everyone.

Alison. They treated us like adults. When we got into school we were able to cope because we were a lot more confident.

Joan C. The year was a flop from the point of view of teaching technique. We had to invent mythical lessons, the main thing was to change your topic every ten minutes . . . it was nothing like the practical apprenticeship I got from the head of department when I started teaching. He was an earthy stock-in-trade man . . . showed me how to keep the most obnoxious fifteen-year-olds fixed to their seats and facing the right

way — well actually what he did was exciting things like re-enacting the Peasants' Revolt.

Margaret. It's depressing, the kind of people who teach education —

James. — and the kind of people who train . . .

Michael. You need educated people to be teachers — and degrees should not be limited to the academic subjects. You need people who will go on being educated over their whole life and you need to learn from people *who are teachers* how to teach.

James. But will people in schools know more? There's the theoretical background . . . new things are going to happen in the next ten years, only a few class-room teachers really manage to keep up with new ideas.

Karin. Degree courses are too academic,

James. — but isn't this a false distinction, between the practical and the academic? Mental stimulation comes from active teaching, you get fresh ideas from what you *do*. One of our lecturers in education used to take his students into the schools wearing suits of mediaeval armour!

Alison. The best teachers are not necessarily those who have taken degrees, or who are teaching their degree subjects.

Michael. And yet the more you know about a subject the more simply you *should* be able to talk about it.

Karin. Doesn't it depend on why you want to teach? I mean, suppose you are passionate about maths., well the only thing you can do with your subject may be to teach, but that doesn't mean you'll do it well.

Joan C. This split between the academic and practical is basic, it runs all the way through, and it's a social and political split. There are two classes of teacher. This affects everything, salary, promotion . . .

Caroline. No one has said anything about the kind of communication you had with tutors and lecturers during training. Is this because it wasn't good enough to mention?

Several. Yes.

Caroline. We've talked about the curriculum and the courses, but not much about relationships. When the spark catches, that's what matters. If we knew when and why, we might be able to make it happen more often.

James. But is it that way round? The curriculum makes people dull.

Caroline. And the dull and fearful cling to the curriculum; a chicken and egg problem. Mostly we avoid looking at ourselves, anything but that.

The next discussion proved the point.

(See our April number. Ed.)

In Memoriam Heinrich Jacoby

Am 25 November 1964 verstarb in Zürich im 76 Lebensjahr Heinrich Jacoby, ein aussergewöhnlicher Mensch, ein grosser Gelehrter und ein unvergleichlicher Freund und Helfer der Menschen.

Nach einer Ausbildung am Strassburger Konservatorium für Musik (1908-1913) unter Hans Pfitzners Leitung, die zu einer Dirigenten — und Regieassistententätigkeit unter Pfitzner am Strassburger Stadttheater und zu eigenen Improvisationsabenden führte, hatte sich der 1889 in Frankfurt a.M. geborene H.J. schon früh den Untersuchungen über die Hintergründe des Versagens auf dem Gebiet der Musik, der sogenannten 'Unmusikalität', zugewandt.

Die Erfahrungen in seiner praktischen Arbeit mit Erwachsenen und Kindern (Dresden-Hellerau/Jaques-Dalcroze und Odenwaldschule) führten bald zu Verschiedenen Publikationen und Vorträgen.¹ Auf dem internationalen Kongress der NEF in Heidelberg 1925 — vielleicht sind unter den Lesern der 'New Era' noch einige, die H.J. schon dort erlebten — hielt er seinen grundlegenden Vortrag 'Die Befreiung der schöpferischen Kräfte, dargestellt am Beispiel der Musik' mit aufsehenerregenden Demonstrationen. Darin ging er von der Ablehnung einer fälschlich behaupteten besonderen 'musikalischen Begabung' aus. Die Ergebnisse seiner seit 1912 in der praktischen Erziehungsarbeit mit mehr als 700 Menschen aller Altersstufen durchgeführten Untersuchungen zwangen zu der Feststellung, dass es die unzähligen sogenannten 'Unmusikalischen' gar nicht zu geben bräuchte. Es zeigte sich, dass 'Unmusikalische' weitgehend nur deshalb 'unmusikalisch' reagieren, weil Erziehungs- und Lehrmethoden, die mehr auf Abrichten für zukünftige Zwecke und gesellschaftliche Bedürfnisse als auf Entfalten von überall vorhandenen Möglichkeiten der menschlichen Ausrüstung zielen, zu irreführenden Fragestellungen verleiten und damit zu unzweckmässigen Verhaltensweisen.

Dadurch werden unbewusst und unbeabsichtigt die meisten jener Störungen und Hemmungen erzeugt, die die Bereitschaft zum Kontakt mit dem Wesentlichen von Aufgaben erschweren oder verhindern.

Alle Vorträge und Publikationen liessen schon erkennen, dass hier — nur ausgehend vom Beispiel der Musik — völlig neue Einsichten und Beiträge für den Gesamtbereich der menschlichen Entfaltungsmöglichkeiten und deren Sicherung vermittelt werden.

Jacobys Untersuchungen galten allmählich vor allem dem Nachweis, dass *die für die Musik geltenden Wege* zur Sicherung von Entfaltung und Nachentfaltung *einen Schlüssel* für die Auflösung scheinbarer Begabungsschwierigkeiten auch auf allen anderen Gebieten menschlicher Äusserungs — und Erfahrungsmöglichkeiten zu liefern vermögen.

Vom Jahre 1924 ab führte H.J. diese Untersuchungen in Berlin in privater Unterrichts — und Forschungsarbeit fort und fundierte sie durch stetig wachsendes Dokumentationsmaterial. Hier fanden sich — auch in der Zusammenarbeit mit Elsa Gindler — grosse Gruppen aufgeschlossener, am Fortschritt in der menschlichen Entwicklung interessierter Menschen in der Arbeit bei H.F. zusammen.

1933 wurde diese fruchtbare Arbeit jäh unterbrochen und schliesslich mit vielen Behinderungen und unter grossen Schwierigkeiten in der Schweiz fortgesetzt, wo H.J. — 1955 Schweizer Bürger geworden — sein Dokumentationsmaterial (in Form von Aufnahmen von Musizier- und Sprechversuchen, von 'Zeichnungen', von schriftlichen Äusserungen und Berichten seiner Schüler und einer umfangreichen Diskothek, die eine Reihe seiner Ferienkurse und Züricher Arbeitsgemeinschaften enthält) noch wesentlich erweiterte. Das gesamte Material ist entstanden in Arbeitsgemeinschaften, an denen im Laufe von über fünf Jahrzehnten Tausende von Menschen, wie Musiker, Ärzte, Pädagogen, Psychologen, Juristen, Handwerker, Wissenschaftler, Schauspieler u.a., teilgenommen haben.

1939 nahm H.J. an der internationalen Tagung der NEF in London teil, wo Frau Elisabeth Rotten seinen Vortrag 'Two types of attitude during perception and expression and their influence upon the quality of our achievement' verlas, den H.J. anschliessend mit Demonstrationsmaterial unterbaute und dessen Diskussion er leitete.

Auf dem 'Internationalen Pädag. Treffen' in Jugenheim a.d. Bergstrasse im August 1950, das die Wiedergründung der deutschen Sektion im NEF zur Folge hatte, leitete H.J. die Arbeit einer Gruppe mit dem Thema: 'Organisches Wachstum, Verfrühung und Fehlentwicklung'.

Wir hoffen, dass die für den Gesamtbereich der Erziehung so bedeutende und in ihrer einzigartigen Universalität nicht publizierte Arbeit Heinrich Jacobys doch eines Tages zur allgemeinen Verfügung im Dienste echter menschlicher Bildung stehen wird.

Franz Hilker
Sophie Ludwig

Reviews

The Story of the New Education

William Boyd and Wyatt Rawson
Heinemann, 25s.

Indispensable to teachers and compulsory reading for reflective parents, this book may also be prescribed as a cultural cocktail for those planning the world's educational menu for the next fifty years. In its own words, it is

'more of a history of the New Education than of the New Education Fellowship. It is true that between the two world wars the spread and development of the New Education was so intimately bound up with the work of the Fellowship that the two cannot easily be separated. But since 1945 the seed sown earlier had ripened on its own in many countries, so that the New Education movement is now considerably more than that comprised within the organisation of the Fellowship itself. Nevertheless, the New Education Fellowship has continued to pioneer and is still the active international centre which played so large a part in the evolution of the new attitudes and the new methods in earlier days. It is in fact from the standpoint of the information and experience provided by the Fellowship that this history is written.' (P. viii.)

'Two major lessons have been learnt during these last seventy-five years of experiment. The first is that the schools by themselves cannot hope to build a new society, however much they may aid or hinder it . . . The second is that the key to the changes required lie in the education of the teacher in a new attitude and a new faith . . . It is the creative sources within the teacher himself, his love and understanding, that alone will call into operation the creative power of his pupils, and perhaps our greatest need today is to find ways of enabling him to make contact with this inner source of strength.' (P. ix-x.)

Chapters I, II and III provide a vivid description of the origins of the New Education (1889-1921): Chapters IV to IX explain the stages by which the NEF became a world movement. The last three chapters probe deeply into the prospects of the new era as a whole.

In the early years of its existence (1921-1932) the NEF 'had declared itself non-political and non-partisan in religion, and had been concerned only with the freedom recognised for personal development. Now it had to consider what was implied in educating for social service and world brotherhood, and to re-think their bearing on New Education practice and theory.' (P. 92.)

As one who attended the Cheltenham Conference of 1936 I can testify just how major that re-thinking had become by then. There, a Chinese professor spoke of how we were all experiencing 'the fringes of dissatisfaction'; Carleton Washbourne asked: 'Shall we as teachers indoctrinate our children with current dogmas, or our own beliefs, or the beliefs of those in power?' (P. 107.)

To the question 'Was religious education an enslaving or a liberating agent?' Sir S. Radhakrishnan and Professor Bovet replied that it might be either (P. 107.): Laurin Zilliacus spoke eloquently and passionately of impending war.

When it came, war-time conferences at Oxford profited from the wisdom of Karl Mannheim with his insistence that modern society required planning and that if this was not democratically organized, it would be imposed by totalitarian methods.

'With the coming of UNESCO it might have been thought that the international role of the NEF would end. In

1. 'Grundlagen einer allgemeinen Musikerziehung' in **Die Neue Erziehung**, 3 Jahrgang, S. 155-158, 187-191, 214-217, (Berlin 1921).
'Grundlagen einer schöpferischen Musikerziehung' in **Die Tat**, 13 Jahrgang S. 889-909 (Diederichs, Jena. 1922). 'Jenseits von "Musikalisch" und "Unmusikalisch" ' in **Zeitschrift für Aesthetik und allgemeine Kunstwissenschaft**, Jahrgang 1925, Heft 1-4.

actual fact UNESCO has always found its aid of considerable value and has contributed financially to many of its researches and publications.' (P. 155.)

It is worth commenting at this point on the curious lack of reference to the extraordinary way in which the New Education in general and the New Education Fellowship in particular achieved so much with so little money. The latter did so by underpaying its staff and by tapping (and sometimes sapping) the idealism of its members!

It is on Page 157 that we learn of how one of the latest phases in progressive education began: in a talk entitled 'Search for a Common Ground' at the first Cirencester conference (1947) Lance Whyte 'saw developing everywhere, in physics, psychology and the social sciences, a new basis for thought. Instead of the old static conceptions of the past with their dualisms of particles and their movements, of the real versus the ideal, and so on, we need to consider the universe as a single, unique, developing and formative process, in which man has passed beyond the tendency towards a static form, such as we see in the crystal, and is in a constant state of self-transformation. The new attitude substitutes the idea of inner development for that of moral progress and aims at formative (i.e. creative) tension instead of static harmony. It replaces the illusory ideal which neglected its "shadow" by the proper spontaneity of integrated man.'

Another passage later in the book presses home the global implications of this insight. 'There is, however, a hard core to the problem of internationalism, which will remain when all is said and done. Agreement is not achieved because we desire it, and we do not change attitudes by demanding that they should be changed. A new attitude is caught rather than taught, and is best learnt from one who has already achieved it. But the way thereto is not an easy one and requires, as all depth psychologists agree, the acceptance without condemnation, but without condoning, of the ambivalence of human feelings — that hatred and love are emotions deeply interwoven. Only as we acknowledge the negative feelings that live within us, our hates, envies and jealousies, thereby ceasing to project them on to other people and other peoples, shall we be ready to live and let live.' (P. 164-5.)

In Chapter XII it is shown how although up to 1914 'the time had not yet come for a clear vision of the basis of the New Education' (P. 190), the touch of inspiration given to the NEF by its Founder, Mrs. Beatrice Ensor, together with the passing of the years, have clarified much.

'The religiously minded can no longer rest content with an unchanging framework of symbols and dogmas into which to fit their insights and intuitions: and astronomers and physicists are being forced to consider the universe as a continually developing whole instead of a static system given once and for all. This alteration in standpoint makes unnecessary what would otherwise be an irreconcilable conflict between science and religion, and bridges the gulf between the humanistic and the religious supporters of the New Education.' (P. 191.)

Boyd and Rawson have contributed to that bridge a strong girder on which we and our children may increasingly rely.

James L. Henderson.

Learning to Live

Beatrix Tudor-Hart

Thames and Hudson (1963) 25s.

A Freudian might say that my delay in reviewing **Learning to Live** is significant. Perhaps, but it is no reflection on the book.

Understanding the child from birth to adolescence is a tall order. Beatrix Tudor-Hart has focussed on *social influences* and on the development of *feeling* (affect), but she kicks off with a chapter about the central nervous system (W. Ritchie Russell wrote the foreword and commended her for correlating her experience of infants and children with current physiological knowledge) which provides reasons for her recommendations. This is particularly useful on the emotionally charged subject of toilet training. If the nerve tracts necessary for bowel and bladder control are not myelinated at birth and do not begin to function until somewhere around the end of the first year, the rationalizations of the early-pot-training school become more easily recognizable for what they are.

'Parents hold the key to what the child will make of its inheritance': some parents may find this book difficult because it repeatedly demonstrates the extent of parental responsibility. In her chapters on Social Behaviour, The Mobile Baby, The Development of Speech, the message which comes across — and this is what the author intended — is the crucial role of parents in shaping the attitudes of their children. It is unusual to find feeling playing the star role in a chapter on Speech, although it seems logical that it should, as speech can only be learnt from people. I found particularly sympathetic the account of how children extend a word (that is, begin to generalize) through the feeling attached to it. My daughter's first word was 'pretty' (on being shown the Christmas tree) and in the course of the last few weeks she has come to call *everything she likes* 'pretty' — from boiled eggs to buses. The need for success in learning, whether in the nursery or at later stages, and the damage done by excessive disapproval, are convincingly illustrated from real life stories of which Miss Tudor-Hart has a fund, being a grandmother as well as a psychologist and teacher.

This brings me to the other plank in her platform — 'Society modifies what we want as well as how we set about getting it. Guilt is inconceivable outside a social framework.' The book is consistent in stressing social influences and to this extent is critical of Freudian theory on, for example, the development of conscience and guilt. This is probably the most important chapter — Chapter 8, 'The Conscience and a sense of guilt' — from the point of view of any reader who is in authority with children. The account of the growth of social feeling in a group of school children who were not subject to traditional discipline is touching as well as telling.

Learning to Live is in a different class from most books of its scope. It is well presented so that the (fairly tough) content does not seem like work. It would be a good text book for an intelligent parent or social worker, and is practical enough to be a standby in the nursery.

Caroline Nicholson.

Associate Editors

Australia: Donald McLean & Loris Russell

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Lucile Lindberg

Editor: Margaret Myers

Mall Cottage . Chiswick Mall . London W4 . England
telephone RIverside 6484

Editor's Letter

This month we have a mixed bag! I am delighted to print at last 'Science and the Child's World' by Naomi Mitchison, whose writings have always delighted me. **What the Human Race is up to**, which was edited by her in 1962 (Gollancz, 15s.) was an extraordinary, illuminating (and useful) outline of modern thought and experiment: here she considers how our children view all this.

What I have also tried to do this month is to illustrate for our readers a few of the aspects of Danish culture which are relevant to education in its fuller sense. In August many of us will be in

Denmark for the International Conference, and will try to see something of contemporary Danish life and arts and craftsmanship as well as evidence of the history of the Danish people. Thanks to the Royal Danish Embassy in London, we print a (very limited) foretaste of what may interest visitors. But I have also tried to help intending travellers! Half the fun of a trip abroad is the planning of it. If I know my fellow educationists, most of them won't yet have got down to the mechanics of the journey! Thanks to the Danish Travel Association, this issue may help to get you on your way. I look forward to meeting some of you at Askov. M.M.

CONTENTS

Naomi Mitchison	Science and the Child's World	p. 82
Henning Nystad	Danish Design in the Sixties	p. 84
Hakon Stephensen	Furniture Renaissance in Denmark	p. 87
P. Nyboe Andersen	Denmark's Aid to Developing Countries	p. 88
Charles R. Toman	Reform of the School System in Finland	p. 91
Caroline Nicholson	A Kind of Guidance (Contd.)	
	Young Teachers' Discussion Group	p. 93
	For Travellers (on going to Denmark)	p. 96
Reviews	James Hemming; Margaret Myers; Jack Kahn; M. Simpson; Jane Squire	p. 102

Science and the Child's World

Naomi Mitchison

Author, broadcaster, etc.

It was all much easier when we were at school. Things were neatly done up in compartments all more or less separate from one another, though Latin certainly was so useless that it didn't work in with anything else and in my day there were Latin verses which were even more strictly useless. Then there was Art which happened in a different room, and Science was very separate indeed.

Now that's all changed. We just can't go on thinking about science as something different. It is constantly impinging on us not only as what underlies techniques; the kind of thing which we are using all the time, but also as part of our basic fear, our nightmare about the future. It's difficult to remember now what it was like living in the pre-H bomb world. Of course immediately pre-H bomb there was the world fear that started about 1933 and went on until the last War. Looking back on it, that was mostly a nightmare about poison gas; this manifestation of science was what most of us were deeply frightened of. Before that wars were no doubt horrible, but they didn't impinge, above all they didn't impinge on school life.

But quite apart from that, if we think of the kind of home a child comes from now compared with the kind of homes which we ourselves perhaps came from, there is a world of difference. When we were children there were still 17th and 18th century things to be done. There were dogs to be fed and exercised, free-run hens to be fed and their eggs collected from under bushes; some of us still remember oil lamps and even candles; a christmas tree always had real candles then! Clothes were washed by hand and were made out of materials which really needed a thorough scrub. All sorts of things were cleaned by hand. There was reading aloud out of books. When we looked up at the moon it was still distant. We were still conscious of the weather. Different fruits and vegetables came at different and appropriate seasons. A great many illnesses were fatal though the good old *vis medicatrix naturae* had more of a chance. Near places were much nearer, distant places much more distant.

Anyone can go on with the list. Of course we still have dogs and ponies but this has become more and more artificial. The modern house is full of gadgets and children very quickly know how to work them. The four year old is quite aware of how to switch on his father's car or his mother's washing machine. And of course, illness and childbirth have lost most of their real terrors; the family doctor, who was also partly a medicine man or witch doctor, has disappeared except in remote country districts. Instead — and I think this is really all to the good — there is the Health Service. And children take it all very much for granted. They are also much better at knowing how things really work. We grown ups are very apt to think of telly as just the picture we look at, whereas our children and grandchildren want to know and in fact do know what lies behind the screen. They are familiar not only with gadgets but the principles that work them. They can probably mend things very much better than we do. This is a world of technology based and very often quickly based on recent scientific advances. Transistor research led almost immediately to transistor radios and such. Computers go ahead quicker than the minds which have to programme them. For a good many centuries the traditional fairy tales embodied real and universal truths; now things have happened which make them completely out of date. A good deal of this comes from the abolishing of real poverty in the west. Certainly there are some people who are less well off than others, old age pensioners for example. But they are not poor in the absolute sense in which the woodcutter's younger son in the fairy tale was. Cinderella nowadays has plenty of people and bodies to appeal to. Nor does the 'living happily ever after' ring quite such a bell.

Of course there are still countries where children grow up in as unscientific an atmosphere as we or our grandparents did. This makes it much more difficult to teach them science. Often they haven't seen any of the simplest bits of machinery of the kind which the British child has little or no difficulty with. For instance most British children live in or have been in an industrial atmosphere where they see weightlifting machinery, cranes and so on, which often work from an elaboration of quite simple basic scientific principles. The African child has none of this experience and may find it extremely difficult to equate with the small model which his science teacher may be able to rig up. It is only in biology that there can be any equality of

starting point.

Again over this business of abolishing distance; the child who uses or whose parents use television intelligently (and I think the number may well run into millions) has gone a long way towards the stretch of scientific imagination which comes with the abolition of space and, for that matter, time. Here countries without television have lost something, though when I consider the kinds of television (and for that matter radio programmes) which are available in parts of Africa, I can't help thinking that some of them are better done without. They are simply an opening for the advertisers and persuaders whose job it is to make us unhappy in order that we shall spend money on objects of imagined happiness.

Of course the moment one starts reading the newspapers — and children start this much younger than they did in my day when the choice was the 'Times' (no pictures then!) or the 'Scotsman' — then the world of science impinges still further. A great many newspapers have extremely good scientific correspondents but often what they put in is quite difficult and what the child reads are the showy and often frightening bits. A great many secondary schools do something about a wall newspaper and here again there are usually quotations involving scientific knowledge and judgement. This goes right through to the advertisements. Are you or aren't you going to believe the pseudo scientific ballyhoo about beauty cream or toothpaste or whatever it may be? Have you in the course of your education been given the knowledge to make an assessment? Still more, have you been shown that such an assessment is necessary and can be made even by a layman? If you haven't been, if you still just believe blindly what you are told without questioning the elaborate semi-scientific jargon, then I am afraid we must say that your scientific education has been neglected.

Some of the scientific news which you get is interesting and some is frightening. How are you going to tell how much you ought to be frightened? How are you going to know whether and how much you are being lied to?

Again there is a question of involvement. You read about plague or famine in China or India. You read about locust devastation in North Africa. You read

about experiments in nuclear fission, making islands in the South Seas, where people have lived for hundreds of years, completely and forever uninhabitable. You read about population questions. Or again you may read about the possible sources of human food in the seas. All this may be distant but it involves you in a world-wide scientific network.

It is not only that the scientific imagination makes the world itself smaller. You think differently about the night sky. You think in a way which perhaps could put humanity and its problems into a rather different and healthier perspective. You know yourself as part of the Milky Way. You know that these stars are not just candles put there to illumine your world nor yet 'patines of bright gold' but that there are suns vastly bigger than your own sun encircled by planets which almost certainly have life, though again almost certainly of a kind which must for a very long time be utterly unintelligible. I am all for reading of good science fiction — and there is plenty of that, including the science fiction for young people by such masters of the art as Clarke and Henlein. Some of them give their readers the necessary boost over the line between school arithmetic and the mathematics which are absolutely necessary for scientific thinking but which an older generation finds very difficult. They are all of course anti-religious in the sense that most religious people — and this is true of most of the great world religions though fortunately not quite all — think of mankind and of themselves as being the centre and purpose of a universe ruled by a man-shaped God. All natural objects, all things bright and beautiful, so to speak, are thought of in their relation to mankind and mankind's God or Gods. The scientific point of view loosens one from that narrow trap.

Physics and chemistry, though I am sure one is wrong to think of them as separate subjects since both are concerned with the way things fit together, are more easily taught and more quickly understood in the European and American ambience. Biology is much more universal. In fact people, who are for example cattle raisers, will find that genetics is a much more immediately interesting subject. Many of them have made biological observations without knowing it. They may well be more familiar with what is inside an animal — or for that matter a person — than young people in this country. And of course true biology makes for brotherhood. There is

plenty of false biology about in schools and elsewhere. There is false physics too but it is not quite so obvious. False biology talks about things like master races. True biology tells that we are all one and an interbreeding species with many racial characteristics but never 'superior' or 'inferior' by virtue of head shape or colouring. It will become increasingly important for the world that true biology should be taught and that false biology should be erased wherever it is to be found, and especially in the minds of children.

There is one other thing about science. We have more and more examples of young people behaving badly or just stupidly simply because they are bored. People who have been properly educated can never be bored. They can be impatient; they can want to get on to the next thing; they can want to see round the next corner and may behave badly if they are thwarted. Their manners aren't always perfect. If you have once had your curiosity really aroused, you can never be bored. And this is what scientific education should be able to do for you. People do scientific research out of a variety of motives. One of them is a desire for order, for putting things in rows like stamp collecting, and if that can't be achieved, if there's always something that won't go into a row, then you have to go on and on looking further and further for your order. You may want to do some quite small practical thing but before you know, you may find you have started a change which will be too much for you to handle. You may feel there is only one problem and once that is solved a lot of things will fall into place, but there is almost certainly a problem behind the problem. The *how* question can sometimes be answered, the *why* question, never. Above all, there is curiosity, the infinite curiosity that makes the human animal different from all other animals. This is what thinking is. One follows up a line to the end — and beyond. Or one sees a point, a fact, an event, but one cannot see the steps that lead there; these steps have to be filled in. All this means that life can never be boring.

If the teacher can make this clear then the child will be fit to live in the modern world. It will be fit to use the technology and to evaluate the newspapers. Above all, it will be fit to be one of a responsible democracy making decisions many of which in their nature are scientific decisions and choices.

*Danish Design in the Sixties**

Henning Nystad

Danish democracy and the Danish way of living are reflected in modern Danish handicrafts and the arts and crafts industry.

A chair has to be strong, comfortable and a pleasure to the eye . . . Functional design is not an ethereal concept: thorough investigation as to function and an elucidation of aims are necessary . . . Design based on profound research and constant control is worthwhile . . . Quality pays . . . Danish handicrafts and the arts and crafts industry stick to this principle. Platitudes about quality explain little of the special properties of Danish Design . . . but we cannot avoid the searching question: 'Why is the world attracted by the Danish way of life?'

Is the northern climate a source of inspiration?

Philosophical souls favour the theory that the Scandinavian climate induces inspiration in a designer. The long winter nights are said to bring out the spirit of fellowship and encourage the creation of cosiness with the aid of beautiful lamps, comfortable furniture, fascinating textiles, and mystical, exciting glazes on flower pots and jugs. When the storm howls in the chimney, Danes feel that the time for handicrafts has arrived. They are carried away by their creative efforts, and the cold loses its power.

Another theory states that the Danish farmer has lived a spartan life for centuries. Maybe he sat at his own table, but the thickness of the table top was determined by the Lord of the Manor: the farmer's straitened circumstances developed in him the valuable talent of producing something out of nothing. Today's creators of applied art perhaps cast a passing thought to their rustic forefathers, but it is hardly likely that there is an unbroken connection between the puritan joiner of the mediaeval village and the severe designer of the 1960s.

Let us be honest and admit that our applied art has received impulses from ancient Egypt, 18th century England, the Sung period of venerable China, ancient Greece, the other Scandinavian countries and the Maya culture of Mexico. One inherits,

*An edited reprint, by kind permission, from the Danish Foreign Office Journal, April 1962.

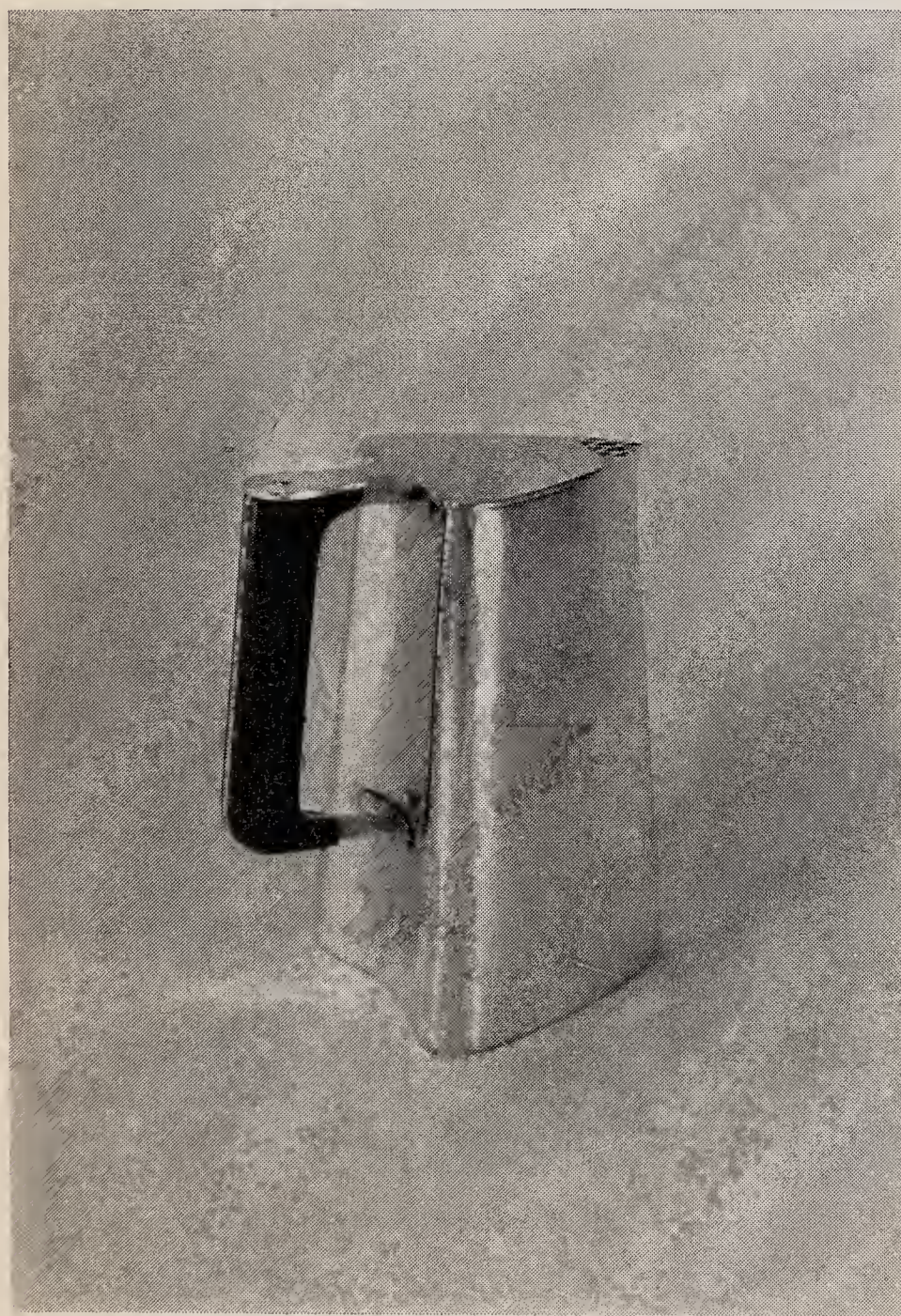


Designers: Per Lütken and Christer Holmgren
Makers: Holmegaards Glasværk

borrow, transforms and adapts other people's designs . . . After all, humanity is international.

Harmonious cooperation

Nevertheless, it is possible to elucidate the typical characteristics of the Danish craftsman. We are not afraid to mention patience and modesty — patience understood as the boundless desire to put things to the practical test, and modesty as the harmonious coordination of common sense and abundant imagination. In the 1920s when the Danish architect, Kaare Klint, commenced his accurate assessment of functional qualities, he was preparing for the post-war offensive. Klint demanded realism of himself, and impressed on his students the fact that utility is a prerequisite for beauty. A whole generation of designers passed through this exacting school before they were allowed freely to have their fling in the fields of form, colour and material. The exhibitions of the Copenhagen Joiners' Guild made it possible for the talented both to amuse themselves and to make serious experiments, and in time the tuition bore fruit.



Designer: Sigvard Bernadotte
Maker: Georg Jensen Silversmiths Ltd.

The scope of the material

The same happy adventure, with a few modifications, could be described in the fields of ceramics, metals, glassware and weaving. Artists and craftsmen, architects and industrialists, have merged their talents to produce articles of quality. Here in Denmark the designer is not satisfied by sketching a rough idea and handing it to a workshop or factory. He does not isolate himself, but early on he approaches the craftsman to learn the rudiments of technique. And when his thoughts have crystallized it is a pleasure for him to follow the creative process in all its stages, while he learns the possibilities and limitations of the material. Moreover, the craftsman on his side is a joint creator, not just a robot who executes the instructions of a soulless drawing.

No conformity

Fortunately there is no drab conformity in Danish applied art. Temperaments collide in violent debate; matter-of-fact functionalists and poetical dreamers make an impact on each other, and to the uninitiated they could well be citizens of different worlds, so passionate at times are the exchanges of ideas.

This conflict of ideas is not, however, disastrous. The riot of exuberance is well counterbalanced by rugged common sense. If the table in a room is constructed on airy geometric principles, the heavy stone jar acts like an anchor. Vivid wall colours are relieved by selected furnishing fabrics. A simple silver necklace around a girl's neck is sufficient to accentuate the hand-printed ornamentation of her dress.

We should be reluctant to do without variety. The Danish Society of Arts and Crafts and Industrial Design makes no attempt to regiment the artists and drag them along on a lead as exponents of official Danish taste. The fellowship lasts only as long as the individual retains his liberty.

It is, however, possible that those outside Denmark can trace a typical Danish line through our applied art. Danish democracy and informal way of living are reflected in Danish Design, and there is reason to believe that its simplicity is appreciated. Feudalism is a thing of the past. Austere respectability has also had its day. The future belongs to the natural man — he who combines usefulness with art.

*Furniture Renaissance in Denmark**

Hakon Stephensen

In the period after the first World War Danish cabinet-makers (who are craftsmen) felt themselves increasingly outstripped by industry, the Danish market for better-class furniture being dominated by imported products. Local-made furniture wasn't 'in'.

About 1925 a number of Copenhagen cabinet-makers owning their own workshops went into the question and agreed among themselves to promote a renewal of Danish cabinet-making, and Danish furniture production generally, in the knowledge that the industrial products were of artistically low standard. They were not large establishments. In many cases it was a question of master craftsmen working on their own or employing one or two assistants. Nor were many workshops involved. Fewer than 20 master craftsmen initiated the movement, but they maintained an admirable spirit of solidarity and self-sacrifice. Most of those who thus combined to bring about a renewal of Danish furniture design gave up for its sake all their earnings other than a small allowance.

A Cultural Factor

It was decided to hold an annual exhibition of cabinet-made furniture from the workshops concerned. The first of such exhibitions took place in 1927, and since then the Furniture Exhibitions of the Copenhagen Cabinet-makers Guild have been held each autumn in an unbroken succession. They have become an institution, a cultural factor in Danish life. They now take place at the Museum of Decorative Art in Copenhagen. The latest designs by the workshops are shown at these exhibitions. They have become a 'salon' of furniture design, and particularly since the second World War a rapidly growing international interest in Danish furniture design has been evident. Whereas previously Danish producers looked to foreign models for their styles, foreign makers now turn to Danish types for their models.

To name those who have had a share in the renaissance of Danish furniture design would be

*An edited reprint, by kind permission, from the Danish Foreign Office Journal, September 1964.

beyond the scope of this article, but one exception must be made. The architect Kaare Klint, who in 1924 was appointed lecturer in furniture design at the Royal Academy of Fine Arts, was greatly influential in ensuring the movement's success, though he did not actively take part in it.

The cabinet-makers had realized from the start that if they were to succeed they would have to cooperate with designers. Their aim should be to interest chiefly young architects, not only to design furniture but also to study the working process of cabinet-making.

Kaare Klint's teaching inspired many young architects to go in for furniture designing at a high level, and his work thus fell in with the basic ideas of the cabinet-makers.

The craftsman and the artist collaborated closely. The artist designer went to the workshops and studied the birth of his ideas. It was not simply a question of supplying a drawing and leaving the rest to the craftsman. To support those young people who wanted to join in this work an annual design competition was organized for new furniture types.

It is now 37 years since the Danish cabinet-makers started their exhibitions. What they thought of as a distant aim has been realized — there is an original Danish furniture design.



Designer: Magnus Stephenson

Maker: Georg Jensen Silversmiths Ltd.

*Denmark's Aid to Developing Countries**

P. Nyboe Andersen

Chairman, Danish National Board for Technical Cooperation with Developing Countries

Denmark has actively participated in the United Nations work on behalf of the developing countries from the start. She was a founder-member of the UN's extended programme of technical aid in 1949 and the Danish contribution to this programme has been for many years the largest per capita of all member countries, and still is. Participation has not been limited to financial aid but, within the framework of the UN programme, a considerable number of international courses, seminars, and training projects have been carried out in Denmark, principally under Danish direction and administration, in association with Danish Government bodies on the one hand and the UN Bureau of Technical Assistance or UN specialized agencies on the other.

At first this extensive educational activity was chiefly concentrated in spheres where Denmark is known to be advanced, such as agricultural cooperation, agricultural information services, and adult education in general. Every year since 1953 an inter-regional seminar for cooperative organizers from the developing countries has been held in association with the ILO and FAO, and successive courses on adult education have been run in collaboration with UNESCO. Courses in public health have been widely based on cooperation between Denmark and the WHO. In more recent years new subjects have been increasingly added to this activity. For example, the plans for 1964 included 24 courses to be held in association with the above international bodies on themes ranging from the cement industry, port services and shipping, dairying, agricultural training, and veterinary science, to sick-nursing, anaesthesia, genetics, workers' and general adult education, marine biology, and cooperative organization.

Denmark also makes contributions to the UN's Special Fund which are substantial in proportion to the size of the country, and she is at present represented on both the UN Technical Assistance

Committee and the Governing Board of the Special Fund.

Extension of Bilateral Work

Up to a few years ago the active Danish contribution to the multilateral aid for the developing countries mentioned above occupied a dominant place in the overall Danish assistance. Bilateral technical aid financed from public funds was moderate in scale, though there has been a fair measure of private aid of this kind over the years. This includes not only the contribution of missionary societies in building schools and hospitals, but also that of private organizations with a purely humanitarian aim, such as Mellempfolkeligt Samvirke (International Association), the Danish Red Cross, Dansk Flygtningehjælp (Danish Refugee Relief), and others which have promoted assistance projects in various developing countries. Active participation in the work of the United Nations and the activities of the private organizations mentioned have impressed upon the wide circles of the Danish population the international necessity of aid to the developing countries.

Accordingly, there was extensive support among the general public, and unanimous approval in Parliament, for a new law on technical cooperation with the developing countries, which was passed in 1962. Its object was (a) to lay down a definite framework for continued and extended cooperation with the United Nations and (b) to establish the means for a considerable extension of Denmark's bilateral aid. The Act set up a Board for Technical Cooperation to advise the Government and administer the sums allocated for aid purposes in the annual budgets. The day-to-day work is carried out by a Secretariat, which is an office with a special status under the Foreign Ministry. To ensure broad contact with idealistic and economic organizations and interested individuals there is a large Council for Technical Aid, which meets once or twice a year to receive the Board's progress report.

Projects in over 30 Countries

The work has developed rapidly in the two years the arrangement has been in force. Cooperation with the United Nations has continued on an increased scale along already traditional lines, while the bilateral work has been greatly extended. It has been of great assistance that the Board has had available to it not only public allocations but also the

*Reprinted, by kind permission, from the Danish Foreign Office Journal, June 1964.

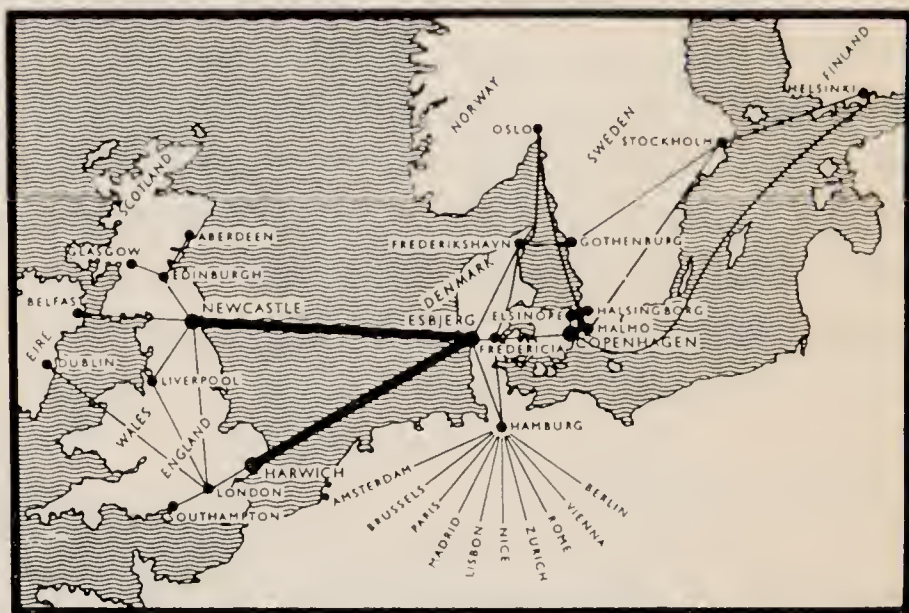
proceeds of a large national appeal which was launched in the spring of 1962 and was widely supported by all sections of the population.

A few characteristic features of the Danish aid as it has taken shape under the new arrangement will now be given. First of all, the Board has chosen to begin with a rather large number of individually relatively small projects spread out over rather many developing countries. In doing so it has wanted to gather experience from a fairly broad field and to utilize a number of good ideas which have come in from various sides. At present — only two years after the start of the work — bilateral Danish aid projects are in progress or are planned in more than 30 developing countries in Africa, Asia, and Latin America. Most of these projects consist in delegating technical experts. There has been a particularly keen demand for Danish experts in agricultural cooperation, dairying, and general agriculture, as well as in education, adult education, and public health. However, more extensive projects are in progress or are planned. These include the Danish teaching hospital at Leopoldville in the Congo, where a staff of Danish doctors, nurses, midwives, etc., are teaching Congolese nurses, midwives and other hospital personnel in order to relieve the great shortage of these in the Congo. In addition, various schools have been established in Burundi, Kenya, Tunisia, Algeria, and elsewhere; major agricultural projects have been planned or established in Iran, India, and Thailand; and cooperation in various fields is taking place with institutes of higher education in Peru.

Private-Public Cooperation

Another characteristic of the Danish aid is the extensive cooperation which takes place between official and private bodies in Denmark in this sphere. For example, the teaching hospital in the Congo is maintained jointly by the Danish Red Cross and the Danish Government, and some of the other projects mentioned are similarly based on cooperation between private groups and public bodies and are partly financed by privately collected funds. While the Act of 1962 demonstrates that the aid programme is an official concern, that is to say a matter for the Danish Government and the Governments of developing countries, great importance is attached in Denmark to the fact that there is active public support in the population not only for the allocation of public funds for this

GO BY DFDS TO SCANDINAVIA and THE CONTINENT



VIA ESBJERG — HARWICH

m.v. "England" and m.v. "Kronprinsesse Ingrid"

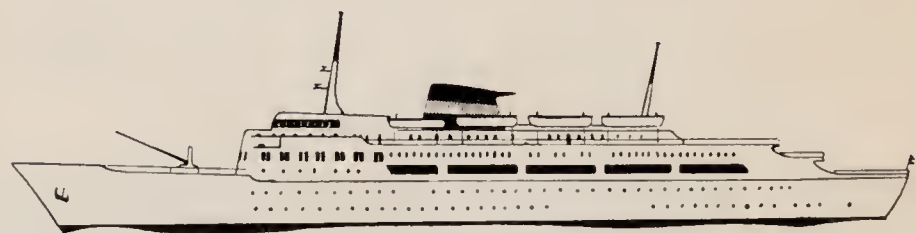
In the period 4/6 — 11/9 daily departure from Harwich at 17.15 (except Monday) and from Esbjerg daily at 17.30 (except Sunday).

Remainder of the year 3 departures weekly.

ESBJERG — NEWCASTLE

m. v. "Kronprins Frederik"

In the period 11/6 — 11/9 departures from Newcastle Monday, Thursday, and Friday at 16.45 and from Esbjerg Sunday, Wednesday, and Friday at 17.15.



On the 11th June, 1964 the new DFDS passenger liner, m.v. "England" joined the Harwich-Esbjerg service. The "England" has accommodation for about 450 passengers and about 100 cars are carried on the drive-on-and-off system.

For tickets and further information apply to your Travel Agency.

DFDS

THE UNITED STEAMSHIP COMPANY, Limited,
COPENHAGEN

purpose but also for active participation from as wide circles as possible in organizing the work.

As an example of this active participation, the idea of sending young volunteers to work in the developing countries has taken root in Denmark. The first teams of volunteers are at work or on assignments in several countries in Latin America, Africa, and Asia. It is considered important to send practically trained young farmers, craftsmen, nurses, etc., that is to say, young people who can do practical work themselves and so can act as instructors of their fellow-workers on the job site in a developing country where they operate. The private organization Mellempfolkeligt Samvirke is responsible for the administration, in association with the Board for Technical Cooperation. The necessary initial funds derive from the 1962 national appeal but later funds will be provided by public allocations.

Joint Scandinavian Aid

About the same time as the reorganization of Danish aid two years ago the other Scandinavian countries also decided to intensify their assistance programmes. As part of the cooperation between the Northern countries in the Nordic Council it was agreed that Denmark, Norway, Sweden, and Finland together should promote a major project in a developing country. The result of this joint Scandinavian decision was an agreement between the four countries and the Government of Tanganyika to establish a development centre in Tanganyika comprising a farmers' training centre, a secondary school, and a health centre, perhaps with additional institutions later. This joint Scandinavian project is now in being, and if the results of such Scandinavian cooperation are good it is expected that it will be extended to other developing countries. What we have here is an interesting compromise between bilateral and multilateral aid.

Government Loans

It is especially in technical cooperation with the developing countries that Denmark participates. But there is an increasing amount of financial aid in the form of Government loans. Recently, for example, agreements were made for the granting of Danish Government loans to India and Turkey, and similar agreements with various other developing countries are being negotiated. This financial assistance may be expected to increase

WEST SUSSEX COUNTY COUNCIL WORTHING CHILD GUIDANCE CLINIC

Applications are invited for the following appointments:-

1. Senior Psychiatric Social Worker.
2. Psychiatric Social Worker (a new post).

Salaries in accordance with Whitley Council recommendations. Travelling and subsistence allowances payable.

This is a very active Clinic with a dynamic approach to family problems and with an interest in integrated community care services and training. Both posts carry the opportunity of student supervision and close links are being built up with Sussex University. Opportunities will be available for Psychiatric Social Workers to follow their particular interests, and there are possibilities of research as well as intensive treatment, both group and individual. There are regular seminars with School Health Officers, Family Doctors and other workers in allied fields.

The Medical Director invites applicants to visit the Clinic by prior arrangement.

(Tel. WORTHING 6466).

comparatively fast in the coming years, though there are natural limitations to Denmark's powers in this respect. She is not particularly rich in capital resources and has recently had to raise foreign loans herself in order to finance the vigorous industrial expansion made necessary by the difficult conditions for agricultural products experienced in most export markets owing to protectionist policies. Although Denmark is a debtor nation which has found difficulty in maintaining a balance of foreign payments since the war, the Government nevertheless regards it as a natural and necessary part of her outward-looking policy to contribute with the means within her power to the economic and social assistance of developing countries, and in various ways she is quite capable of doing so.

Denmark has been a pioneer in economic democracy through her agricultural cooperative movement, her wide social legislation, and her comparatively even level of income. These are matched by a stable political democracy, which cannot be suspected of any Imperialist designs for the simple reason that the country is so small. We in Denmark are conscious of having had certain assets entrusted to us which it is a point of honour with us to hand on to other nations less favoured by history but possessing the same right to life and affluence as we have ourselves.

Reform of the School System in Finland

Charles R. Toman

Mr. Stewart, Great Britain's Secretary for Education and Science, was reported as saying in November 1964 that the Government intends to reorganize secondary education on comprehensive lines. In general, entry to grammar schools would no longer be restricted to certain selected children at the age of 11 plus, and the range of studies in these schools would be widened. All over the country local education authorities of many different complexions were proceeding or were anxious to proceed with secondary education reorganization.*

As Mr. Stewart told the House of Commons, this demands some general statement of principles, which he said he hoped to make later. Before making such a statement, however, perhaps it might be prudent for the Government to look at the reorganization of secondary education in Finland.

For some years now (since 1960) the Ministry of Education in Finland has been carrying out experiments along comprehensive school lines. In 1958 the Government appointed a committee under the guidance of Mr. Oittinen, then Minister of Education, to discuss and examine ways of improving the present school system. The following experiments have now been made:

1. selected specialization in the lower forms of secondary school, including a practical class which teaches woodwork, handicraft and some domestic science;
2. the lower forms of secondary school to have only three grades (at present usually five grades), the primary school to have six grades (today, four grades);
3. experimentation, since 1961, in the teaching of foreign languages at primary or elementary schools in several localities.

The main points in these experiments are that whereas now children are selected from primary

schools for entry to secondary (a procedure similar to the British 11 plus system), a conjunction is to be introduced (Yhtenäiskoulu = comprehensive school). These experiments are being carried out with average subjects and population. That is why the schools picked for the experiment are located in communes where there is no other secondary school. If, for example, there were two secondary schools in one commune, parents of the most intellectual children might not wish to send them to an experimental school, and this would mean some selection.

The present school system in Finland is very much like the British, therefore the secondary education reorganization that Finland is carrying out and which is already operating to some extent in Sweden, could also be tried in Britain. The method and timing of reorganization would vary, but could be fundamentally similar. There is, however, one important difference: secondary schools in Finland cost the parents a fair amount in tuition fees, which naturally makes it more difficult for a child from a poorer family to attend secondary school. In the school year 1961-1962 there were 492 secondary schools, 108 of which were State-provided, the remainder being either private or run by the communes. Private schools receive a State subsidy, but in almost all cases the pupils pay tuition fees. At present only primary education is free. With the new comprehensive schools a further five years of secondary education will also be free.

The change to comprehensive school will work in this way: instead of children being transferred to a secondary school at 11 plus, they will remain in one



Royal Copenhagen Porcelain

*But by no means all are in favour of comprehensive education! Ed.

school for nine grades, until they are 15 years of age. During these last two years (13-15) they will have a choice of three courses. From one of these they can continue to a high school, similar to the American system, for three years, with entrance into a University or College at the end. The alternatives are a technical (or commercial) school, and a trade school, (Ammattikoulu, ammatti = profession, trade). Pupils intending to go to University from high school would specialize in a two-language course: those wishing to go to a technical (or commercial) school would take a one-language course, and a practical course would lead them to a trade school.

The immediate danger would appear to be specialization at still too early an age (at thirteen); but it is possible for pupils to change, in the middle of a course, to another which he might prefer. In some schools the curriculum will cover ten years, not nine, and this, although not entirely satisfactory, may serve to ease the problem in many cases. Sir George Pickering, Regius Professor of Medicine at Oxford University, said recently that the greatest evil in the British educational system today is specialization at an 'absurdly early age'. Another criticism might well be that society badly needs widely educated men and women. An engineer who cannot write his own language or

speak a foreign one, or the College Fellow who is scientifically illiterate, cannot be regarded as 'educated'. In the Yhtenäiskoulu (comprehensive school) a pupil will probably escape having to learn a subject which will be of no use in his career, or one for which he has neither aptitude nor interest. But by far the greatest blessing that the new comprehensive has to offer him is *free* education. Moralists who argue against early specialization and lack of a general education, will have to weigh this argument against the other large factor — no cost to the parents, and equal opportunity for every child. One must realize that children in the fourth class will already be learning an extra language at ten and even sometimes at nine years. The advantage of this is understood when one realizes the importance of languages in Finland, where there is a second official language (Swedish) and where many of the studies at the University have to rely on textbooks in English and German. (English is rapidly outreaching German as the third language, and in some schools is even replacing Swedish.)

In Sweden, a fundamentally similar system to Finland's comprehensive school, although different in details, has been operating for some time. Reports of the introduction of 'Grundskola' in Sweden are encouraging, but educationists are not yet entirely

NEF Conferences – Special Announcements

1965: SCIENCE AND THE ARTS, Askov, Denmark, 1st–10th August. As many overseas members have not been able to finalise their arrangements before 1st April, 1965, the Danish Section has generously decided to waive the increased fee after that date. It will remain at 450 Danish Kroner. The Section is anxious to help as many overseas participants as possible to attend.

1966: BISHOP OTTER COLLEGE, Chichester, Sussex, England, 4th–11th August. An important International Conference on future trends in education is being organized by International Headquarters and the English Section. Further details in subsequent issues of *The New Era*.

happy with the results, and many new trials and changes have been made and are being made to find the optimum form of teaching. A letter from the Ministry of Education in Helsinki directed to me by a Cabinet Counselor, says that the Council of State, on 6th February, 1964, appointed a committee to make suggestions regarding laws for the reform of the school system, as well as for a plan for transition to the comprehensive system. The committee has still to complete its task, so details of its plans are not yet available.

As an Englishman teaching in Turku, I find it interesting to see recent changes in the teaching population of this Finnish city. Primary school teachers by the score are coming to the University or to other institutions (such as the Berlitz School of Languages and the Finnish-British Society) to 'brush-up' or improve their English. They sense the change, and English will help their adjustment to it. Secondary school teachers, on the other hand, stand aloof, and for the most part oppose the whole idea of Yhtenäiskoulu.

It is hard to say how far a radically similar system could operate for British schools. The difficulties are obvious. The majority of British schools are in old buildings, outdated and undersized. It would mean constructing modern, up-to-date schools of larger design. Finland for the most part has built her schools in the last ten years, during her general expansion programme. The planners looked well ahead, too, anticipating the increase in population, and many of the school buildings at present erected or in the process of erection will adapt quite easily to the comprehensive system. There will of course be some difficulty in country districts of Central Finland, but to offset this there will be increased transport facilities.

The last and final question left to be answered, and one of infinite importance to the taxpayer, is that of cost. The cost to Finland will of course be enormous, far greater than it would be in England, and will stretch Finland's frail budget to the full. The fact remains, however, that this very young nation, still recovering from the crushing financial claims made upon her by Russia, the penalty of losing a war she did not want, is prepared to reform its educational system in such a way. This should be, I believe, a spur to other countries and in particular to Britain.

'A Kind of Guidance' (Contd.)

A Young Teachers' Discussion Group recorded by Caroline Nicholson

Session IV. 'Any nit can do Art!'. Streaming.

The last session was spent pooling experiences of teacher-training. The two Art teachers, and Karin, the Infant teacher, were the only members who felt they had got much out of their training.

James: Did anyone see the TV programme last week about a Church of England teacher-training college? No-one taking part gave any definition of what kind of experience had helped in what kind of way.

Joan B.: The best thing about it was that it was a mixed college.

Rosemary: Some of the interviews were filmed at my college, but tutors were present — they sat in front — and later any critical remarks were cut.

James: They kept on talking about 'the maturing process'. I suspect this; it happens anyway between 18 and 21, but people tend to put it down to *where they are*.

Caroline: But doesn't your experience affect the way you grow up?

James: Yes of course, but it's too glibly used.

Anne. The emphasis on the different backgrounds was the thing that came across, not just of the children but the teachers-in-training themselves: how meeting a mixture of people opens your ideas.

James: But do colleges really prepare students for work in, say, Comprehensive Schools?

Rosemary: We interpreted being put in a tough school for teaching practice as a devious plan to fail us!

James: Let's face it, we've got two classes of teacher, Grammar and Comprehensive . . .

Joan C.: But we are begging the question — is the teaching required so different? This attitude of 'Let's do good to the nits' emphasises the split.

James: We weren't encouraged to think about learning to teach children of differing abilities . . .

Anne: A visiting head from a secondary school was like someone from Borstal, interesting and different!

Margaret: Our Department ignored the significance of a Mrs. Chetwynd.

Joan C.: Ours said that Woodberry Down's success was due to her personality, not the system.

Karin: But I found that the children in Hackney *were* different.

Caroline: How many of us do really subscribe to the two-classes-of-children idea?

Joan C.: Well, by the time they are fifth stream of third year they *are* unpleasant to teach.

Joan B.: I don't agree. I prefer them, they are less inhibited — although they are apathetic.

Rosemary: You probably get more response from them as you teach Art — my headmaster's view on this is 'Any nit can do Art'.

Joan C.: The worst effects of streaming are seen in the A streams.

Rosemary: At G — — — we had the Grammar School at 'the top of the town' and the Secondary Modern 'down by the river'. I don't know which was worse.

James: I can't imagine what an unstreamed school would be like.

Karin: It's jolly hard work. I had seven groups in one class — what if you have to say something seven times because someone can't take it in?

Rosemary: But you don't convey information just by saying things, do you? Anyway, they work at different rates within streams.

Caroline: Why do people want to stream?

Karin: It's less effort.

Rosemary: And you know where you are. Except that it all changes when you get to the sixth form. Then you get people wanting to be lawyers, because now they are told 'You can do anything you really want to do' — but by that time they haven't a chance of achieving it.

Joan C.: But streaming doesn't work. It's a fiddle. I've seen the exam. results fiddled to produce the normal curve of distribution — there's always someone in stream 4 who does better than anyone in stream 1, and then they say 'Oh don't put him up, what would the group be like without him?'

Margaret: I have a very heterogenous group at the Polytechnic, and it's much easier than I expected: you get a variety of response which is quite stimulating.

Michael: But it's different with adults.

James: Oh I don't know. Universities are streamed. No-one would consider that, say, nurses are university people.

Anne: They are 'woodcraft folk'.

Rosemary: Some universities are A stream. Oxbridge for instance; one knows one's place. We wouldn't have dreamt of trying to get there, we were warned off by the staff.

Michael: It's part of a larger question, society is streamed.

Joan C.: And the same pattern emerges in each group — two or three talk, two or three go to sleep, two or three snore . . .

Caroline: Are we streamed in this group?

(Pause)

Joan C.: Well I think this group is a very good size; the size of a group is very important. I don't know — yes, perhaps . . .

Karin: It has to be small enough to give attention to everyone.

Rosemary: And for everyone to take part . . .

Caroline: Some members tend to participate, others not . . .

Joan C.: And they get bored waiting.

(Pause)

Joan B.: I'd like to take up a point in Carol's summary — what makes a good meeting? I feel that just reminiscing isn't getting us anywhere.

Alison: (who has not said anything so far in this session) I'll probably create enemies, but I want to get something out of being a member of this group and so I must put something in. I think the group is too nice. We aren't saying what we really think. I wonder how many share my feelings? Does anyone else find that Carol's summary of the last session seems to say nothing? I think I will be embarrassed in ten years' time by my contribution. Joan B. and I were members of another group (the Adult/Adolescent discussion group, New Era, December 1962) . . . who was that other member, Joan somebody? She said what she felt and it got things going. I find *this* group frightening. I feel I have nothing to contribute to today's discussion on streaming, I don't know enough about it.

(Pause)

Margaret: We've rambled round and round more,

we've been too negative.

Michael: We started from a specific subject before —

Rosemary: 'What do you consider to be the purpose of discussion?'

Caroline: Isn't it important that every member gets something out of it? It's not unlike an unstreamed class situation . . .

James: What was it we agreed to talk about this time? Wasn't it communication relationships in training? Why haven't we?

Caroline: Did you read that article about Sussex University last week? There's something called 'second year neurosis'. It's caused by not being able to go to lectures. Perhaps it would be easier if I were more of a chairman, kept the talk to a point?

People are jumpy about criticism, tend to feel that something catastrophic will happen if they say anything that isn't adulatory or soothing . . .

Joan C.: It often does.

Alison: Yes, that's it. Frightened of being a lone wolf in the face of attack from other members. I feel that in this group I haven't said what I've been thinking.

Caroline: One way of testing the usefulness of a group is by what happens afterwards. If people leave it till then to say what they really think it isn't very satisfactory for them.

James: In a sense I disagree with you. When you're discussing things you're formulating ideas anyway, and half an hour later you're bound to think about things slightly differently. You've got all those thoughts added up and you think more clearly; and you can express yourself more clearly. Discussion afterwards can be more fruitful.

Anne: We're very reflective in the car going home, talk all the way home about this although we're tired, so I don't think it can be altogether sterile.

Caroline: But this reflection and reformation isn't the same thing as frustration when you haven't said what you think.

"CREATIVE LIVING" SUMMER SCHOOL,
Mansfield College, Oxford. 31st August to 7th
September. Expression in Painting, Music, Acting,
Writing.
Apply to: Miss J. Lindsay, Killiney, Pasture Road,
Letchworth, Herts.

M.A. CANTAB offers Maths, Chemistry, Ex-
perienced Industry, Housemaster, Coeducation,
Programmed Learning, Tennis Coach, Age 37.
Married; May or September. Box: K.

James: No, but I often feel very annoyed afterwards because I haven't expressed myself more clearly. It happened last week . . .

Caroline: If it's difficult for us, how much more difficult for a class of D stream children or a group of teachers who have been trained in a rigid way. I should think that what we are experiencing here is very relevant to our work. This is what I meant about training; was this kind of exchange provided for?

(This started another pooling of training experiences. Anne and Karin had found group discussion the most valuable part of their training — in Karin's case the groups had been structured and they had read for them, but others had found that the size of groups of 45, over-subtle tutors who made you feel a fool, or 'talking about sex badly for weeks on end' were less helpful. C.N.)

Joan B.: You must know one another and then you don't mind saying what you think.

Michael: Yes, I talk to my friends about education. Anyway, a class and a discussion group are different. You are teaching a class something specific . . . what they should think about . . . you are in authority.

James: It's awkward not having an agreed subject to talk about. I felt the urge to break the ice at the beginning of this session; it wasn't because I had anything earth-shattering to say but just to break the tension.

Michael: I think we should decide what to talk about next time.

Alison: Then I suggest we don't talk about discussion groups. I withdraw most of my remarks. I'm sorry. I shouldn't have made them.

Caroline. Why not? It's been very valuable. It's too easy to talk off the top of the head all the time. If someone isn't feeling happy about what's going on it's important they say so.

Alison: I feel I know everybody better, I don't know why.

Caroline: Michael, what do you want to talk about?

Michael: Conditions of work in school, perhaps. What hours people work, what facilities they have and so on.

Alison: The concrete conditions. Let's start from that.

(And so the discussion veered away from the hot topic of the streaming within our midst to the safer conditions of work. But the question of relationships and attitudes was not done with, it cropped up — the return of the repressed — at the end of the next meeting and led to a discussion on authority at a deeper level than any so far. C.N.)

For Travellers

Extracts from The National Travel Association of Denmark's 'General Travel Information' — by kind permission.

National Travel Association of Denmark
7 Banegardspladsen Copenhagen V

Office hours of the Information Service:

15.5-15.9:	weekdays	9-7	
	Sundays	9-1	
16.9-31.10:	weekdays	9-5	} Sundays closed
1.11-28.2:	Mo.-Fri.	9-5	
	Saturdays	9-1	
1.3-14.5:	weekdays	9-5	

or one of our offices:

Stockholm, 3. Jakobsgratan
Oslo, 8, Fr. Nansens Plass
Hilversum, 58, Joh. Geradtsweg
*Zürich, 14 Münsterhof
Brussels, 115, Rue Royale
Frankfurt, a/M., 6 Am Hauptbahnhof
New York 36, 588, Fifth Avenue
*Los Angeles 54, Calif., Mobil Bldg., 612 South Flower Street
Paris 8e, 142 Champs-Élysées
London W1, 2-3 Conduit Street
*Rome, 88, Via L. Bisolati
Salzburg, Karl Cap, 8, Vierthalerstrasse

*These offices will also supply information on the other Scandinavian countries.

At your disposal are also the tourist information offices in all principal towns in Denmark.

Passports and Visas

1. Nationals of Norway, Sweden, Finland and Iceland require no passports for travel in Scandinavia.
2. Nationals of France, Switzerland, The German Federal Republic and Austria may enter Denmark without a passport and stay in the country without special permission for three months if they possess respectively, a French Carte Nationale d'Identité, a Swiss Carte Identité, a German Personalausweis (including a Behelfsmässiger Personalausweis), and an Austrian Personalausweis. From the three month period is deducted the total time spent by the traveller in Denmark, Finland, Norway or Sweden within the last six months before the last entry into one of these countries.
3. Nationals of Australia, Belgium, Canada, Cyprus, Eire, Greece, Italy, Jamaica, Japan, Lichtenstein, Luxembourg, Malaya, Morocco, Mexico, Monaco, Netherlands, New Zealand, Pakistan, Portugal, San Marino, Sierra Leone, South Africa, Spain, Tanganyika, Thailand, Tobago, Trinidad, Tunisia, Turkey, holders of valid British passports describing the holders as British subjects, Uganda, USA, and all countries of South and Central America require a valid passport without visa.
4. Nationals of all other countries require a valid

passport with entry or transit visa.

5. Children under the age of 16 who are entered in the passport of an adult person whom they accompany require no passports of their own.
6. Persons without a national passport must have a valid travel document, aliens passport or similar document, with entry or transit visa. A return visa to country of domicile is obligatory. If legal residence is in Belgium, France, Netherlands, Luxembourg, Norway, Sweden or West Germany, travel documents without visa will permit entry and stay in Denmark up to 3 months. However, the travel documents must be issued in conformity with the Geneva Convention of 28th July, 1951.

7. American, British, and Canadian NATO personnel in Western Europe require leave order and identity card, maximum validity 21 days.

8. Diplomats must conform to the same formalities as other persons of the same nationality.

9. Collective passports. The passport in triplicate must be endorsed by an authorised Danish representative in the traveller's country of domicile. Each copy must state the full name, date and place of birth, and nationality of each traveller, together with occupation and address if possible. The holders must enter and leave Denmark collectively, and must carry personal proof of identity. Nationals of West Germany may enter without endorsement when entry and departure take place on the same day.

Residence Permits

10. For a stay of over 3 months, including stays in Finland, Norway, and Sweden: Nationals of countries listed under 2) and 3) must apply before expiry of 3 months to the police in town where they are staying. In Greater Copenhagen, apply direct to: Tilsynet med Udlændinge, Anker Heegaardsgade 5. Other nationals must apply before expiry of visa.

11. Students: regulations as for 10) above must be observed.

Work Permits

Foreigners may not take up work or employment of any kind without prior permission from the police. Apply to police or Aliens Department as 10) above.

Customs Formalities

ENTRY

Visitors from non-European countries:

400 cigarettes or

500 grammes of other tobacco

Up to 2 litres of wine or spirits

and up to 2 litres of beer.

Visitors from European countries:

200 cigarettes or

250 grammes of other tobacco

200 pieces of cigarette paper

Up to 1 litre of wine, $\frac{3}{4}$ litre of spirits

and up to 2 litres of beer.

Duty-free imports as above apply only to persons over the age of 17 in the case of spirits, wine and beer, and to persons over the age of 15 in the case of tobacco goods.

All articles for personal use while in Denmark (sports equipment, cameras, radio sets, jewellery, etc.) are duty-free without formality.

Foodstuffs may only be imported in quantities sufficient for consumption while travelling to the destination.

EXIT

Tourists may take goods with them on departure provided they are bought for their own use or for presents, and provided the Danish Customs authorities have no objections in respect of quantity or other matters. It is advisable to enquire from the customs authorities of your own country (or your travel agency) before your departure, about restrictions covering imports on your return of goods purchased abroad.

Prohibited: Weapons and ammunition.

Currency Regulations

	Import	Export
Danish currency notes	Unlimited*	Unlimited*
Foreign currency notes	Unlimited	Unlimited
Travellers' cheques	Unlimited	Unlimited
Other instruments of payment	Unlimited	Unlimited

*If on entry you are carrying a very large sum in Danish currency notes, it is advisable to have the amount entered in your passport by the Customs, as export of Danish currency notes in excess of 2000 kr. is only permitted if the amount has previously been brought into Denmark or originates from exchange of foreign currency into Danish currency in Denmark.

Health Certificates

On entry: Normally no formalities.

In transit: Normally no formalities.

On exit: Normally no formalities.

Note: Travellers who in the 14 days prior to their arrival in Denmark (Scandinavia) have been outside Europe, the United States, and Canada, must produce on arrival a valid international certificate of smallpox vaccination.

Temporary Import of Vehicles

a) Bicycles: Free as travellers' luggage.

b) Bicycles with auxiliary motor: No documents, except third-party liability insurance policy for 150,000 Dan. kr.

Registered bicycles (mopeds) are treated as motor-bicycles, in accordance with the normal regulations. Unregistered motorised bicycles from foreign countries except Scandinavia will be examined by the police, who will decide whether they should be registered. If not to be

registered, they will be admitted without further formality, but an insurance policy must be produced or taken out. If to be registered, the bicycles will be treated in accordance with the normal regulations for registered bicycles. To be accepted without registration, a motorised bicycle must not be able to travel at more than 30 km an hour, and its rating must not exceed 50 ccm. There are various other factors governing the use of a motorised bicycle in Denmark without registration. Consequently an examination must be made at the frontier in every case. If registration is necessary, a driving licence is required. The user of a motorised bicycle (with or without registration) must be over 16 years of age. No passengers are allowed on mopeds.

c) Cars, motor-cycles, scooters:

The following are required:

1. Driving licence;
2. Certificate of registration;
3. Insurance policy third party cover (Green Card) is compulsory to an amount of D.kr. 150.000*.
4. Nationality plate.

*Failing a Green Card, a White Card may be obtained at the frontier. Premium to be paid for a private car: charge 6 kr. for first day, thereafter 2 kr. 50 øre per day up to 30 days; after 30 days, 1 kr. 25 øre per day. For motor-bicycles: 3.50, 2.50 and 0.60 respectively.

A valid national driving licence is accepted by the Danish authorities, provided that it is in the Roman alphabet. The licence must clearly indicate that it applies to a vehicle of the kind used.

Caravans may be temporarily imported by tourists, provided they are registered and fitted with registration and nationality plate. They may only be imported duty free together with the towing vehicle. When a caravan or other trailer is being towed, the maximum permitted speed is 60 km per hour. The third party insurance policy must clearly indicate that it covers the trailer.

Permission from the Danish Ministry of Public Works is required for road transport in or through Denmark of a vehicle seating or being used for 8 or more persons, including the driver. Apply to:
Ministeriet for Offentlige Arbejder,
(Trafikministeriet),
Slotsholmsgade 10,
Copenhagen K.

STAYING IN DENMARK

Hotel Reservations

It is advisable to reserve hotel accommodation as early as possible, especially at holiday times and in the peak season, which in Copenhagen is from the 1st of May till the end of September, and in the rest of the country from about the 20th of June till about the 15th of August.

Reservations can be made either with the hotel direct or through your travel agency, but not through the National Travel Association of Denmark or its offices abroad.

If you arrive at a Danish town without having obtained hotel accommodation beforehand, you will usually obtain a room at a hotel, or if the hotels are full, then in a private house, on application to the office of the local tourist association.

In Copenhagen you should apply immediately on arrival to the Room Service at the Central Station, Kiosk P. This office is open daily in the period 1st May-14th May from 9 a.m. to 10 p.m. In the period 15th May-31st August from 9 a.m. to midnight. In the period 1st September-30th April from 9 a.m. to 5 p.m. except Sundays. Please note that the Room Service does not undertake to reserve hotel or private rooms in advance.

The Hotel Clearing Center of the Hotel Proprietors' Association does not make direct reservations but acts as a clearing house for Copenhagen hotels, so that when a hotel is full the Center tries to find another hotel. Write, therefore, only direct to hotels.

Youth Hostels

1. The Youth Hostels Association maintains youth hostels in Copenhagen and throughout the country where a night's stay may be had for a few kroner. About half of the hostels have family rooms for parents with children of 14-15 years of age. Otherwise the accommodation is in dormitories.

The hostels are open, without regard to age and means of travel, to members of organisations approved by the International Youth Hostels Federation. Non-members must obtain an international membership card on arrival in Denmark. It can be had from the Danish YHA, Herbergs-Ringen, or at some of the hostels.

Address in Denmark:

Herbergs-Ringen (Youth Hostels Association),
35 Vesterbrogade, Copenhagen V.

Address of the Copenhagen Youth Hostel:

Bellahøj Vandrerhjem (Bellahøj Youth Hostel),
Herbergvejen, Copenhagen Brønshøj. Phone BE 9715.
Membership card from a national youth hostel organisation approved by IYHF required. Open all year.

Other Hostels

Cheap dormitory accommodation is also available in Copenhagen at the following addresses:
Thomas P. Hejles Ungdomshus (Thomas P. Hejle's Youth Hostel), 23 Nørrevoldgade, Copenhagen K. Phone MI 6930. Open 1st May-20th August.

KFUM (YMCA), 15 Rosenborggade, Copenhagen K.
Phone MI 2533 A. Open to non-members. Open 1st July-31st August.

KFUK (YWCA), 19 Store Kannikestræde, Copenhagen K.
Phone CE 13030 and 13031. Open to non-members.
Open 1st May-1st October.

DIS Student Hostel, 26 Sankt Hans Torv, Copenhagen N.
Phone 35 91 08. Students only. Open from about 1st April, 1964.

Camping

Address of the Danish Camping Union:
Dansk Camping Union, Danmarksgade 2,
Copenhagen V.

There are over 350 camping grounds in Denmark, supervised, approved, and listed in an official guide. This is obtainable (price 4 Dan. kr.) from a local tourist association, bookseller, or camping site in Denmark. The guide gives full information about the sites, situations (with sketch maps), how to reach them, and facilities.

A pass is required, but foreign visitors may obtain one at a camping ground. The price, for a pass valid for a single person or family on all approved camping sites for four weeks, is 2 Dan. kr.

It is advisable to camp only on approved sites since Denmark is densely populated. You cannot count on being able to pitch your tent in other places.

The Touring Club of Denmark FDM owns a number of sites accessible only for FDM members or members of clubs affiliated to the Alliance Internationale de Tourisme. International Camping Carnet AIT is compulsory.

Caravanning

Camping grounds which admit and have facilities for caravans are indicated in the official guide of camping grounds by a special symbol.

Aliens Registration

Foreigners arriving from abroad must register with the local police within the first 24 hours, in Copenhagen with: Tilsynet med Udlændinge, Anker Heegaardsgade 5, Copenhagen V. Moves within the Danish borders must also be reported to the local police within 24 hours. **In hotels, inns, boarding houses, hostels, etc., the manager takes care of all registration matters.** But if visitors from abroad have, for instance, hired a summer house, it is their responsibility to register with the police.

TRAVELLING IN DENMARK

By Rail

INDIVIDUAL JOURNEYS

Single and Return Tickets

Single and return tickets are issued. Single tickets are valid for travel on the indicated date. Return tickets are valid for a month when the distance exceeds 29 km, and

3 days in the case of shorter journeys. A return ticket costs 25 per cent less than the price of two single tickets.

Children under the age of 4 travel free. Children between 4 and 12 travel at half fare.

GROUP TRAVEL

Family Tickets

Family tickets are issued, for outward and return journeys over distances of at least 30 km, for collective travel by members of the same family; i.e., one or both parents and their children up to the age of 18, or the children alone. Minimum number of travellers is three. The two eldest members pay ordinary return fare; each of the others, a quarter of the ordinary adult return fare.

The tickets are not issued locally for travel on the Great Belt and Mommark ferries.

Party Travel

For collective travel by at least 4 adults the following reduction is allowed on single fares and on the double fare for single journeys, when outward and return journeys are completed within the period valid for ordinary return tickets.

		Single	Return
On the purchase of tickets for at least	4 adults	15 %	35 %
do.	10 adults	20 %	40 %
do.	25 adults	30 %	45 %

In the case of at least 15 adults, free travel is allowed for one adult per 50 fare-paying adults or part thereof. The provisions governing group travel do not apply to local travel on the Great Belt, Faaborg-Mommark, and Kalundborg-Arhus ferries when the remainder of the journey is made by car.

Parties of scholars, students or juveniles

For parties of scholars or students and members of youth organisations, travelling second class and accompanied by a teacher or leader, and including at least 10 pupils or youth members, a reduction of 50 per cent is allowed on single fares or 60 per cent on the double fare for single journeys when outward and return travel is completed within the period valid for ordinary return tickets. For each 10 pupils or youth members or part thereof a teacher (leader) is conveyed for the same fare as a member of the party.

For a party of at least 15 fare-paying members, a teacher (leader) is conveyed free for each 50 pupils or youth members or further part of 50. The number of teachers (leaders) conveyed free is deducted from the number of teachers (leaders) conveyed at the same fare as members of the party. The provisions governing scholars, etc., and youth organisations do not apply to local travel on the State Railway ferry services when the remainder of the journey is made by car.

Travel on International Rail Tickets

The above reductions are allowed on Danish sections in the case of return tickets and group travel (except family tickets, and only for groups of at least 10 persons) as in ordinary inland travel.

Inter-Scandinavian circular tours are available on the same basis as inland Danish traffic.

International tickets are normally valid for 2 months.

Air Travel in Denmark

SAS operates daily services between Copenhagen and North Jutland, Central Jutland, and Bornholm. Flying time to Alborg is 65 minutes, to Tirstrup 50 minutes, to Rønne 40 minutes. Coach from the Air Terminal in Hammerichsgade. Information and tickets from authorised travel agents or SAS.

The SAS fare for children under 2 is 10 per cent of adult fare; for children between 2 and 12, 50 per cent.

Family discounts (man and wife, parent and one or more children under 20, grandparent and one or more grandchildren under 20) are allowed on SAS domestic services on certain weekdays. On collective purchase of tickets and collective departure one passenger pays the ordinary fare, the rest 50 per cent.

SAS operates frequent daily services to the rest of Scandinavia. Also, to the rest of Europe and other continents.

Travel in Denmark by Ship

The United Steamship Company (Det forenede Dampskibs-Selskab) operates major services between Copenhagen and Aarhus and between Copenhagen and Alborg.

In addition to the usual reduction in return fares, the company allows 10 per cent in return fares as well as single fares off second class fares, with and without berths, for parties of 15 or more adults (or when 15 or more tickets are purchased at adult fares). Further information may be obtained from travel agencies and Det forenede Dampskibs-Selskab, Sct, Annæ Plads 30, Copenhagen K.

Besides the services mentioned above there are regular sailings between Copenhagen and Bornholm, as well as services connecting the various islands and provinces. The National Travel Association and the State Railways publish annual time-tables containing full information. There are passenger services between Denmark and England, Scotland, Finland, Norway, and Sweden.

Ferries

On most ferries it is necessary to book car space in advance. Bookings for the State Railway ferry services, the most important of which are Puttgarden-Rødby Færge, Great Belt (Knudshoved-Halsskov), Faaborg-Mommark, and Kalundborg-Arhus, should be made at the Central

Station in Copenhagen (Pladsbestilling), or at any provincial State Railway station. Motorists arriving in Denmark from Germany via Krusaa should in their own interests reserve car space on the Great Belt ferry at the ticket office at Krusa (the bus station).

Also on most private car ferries, internal as well as those going to Norway and Sweden, car space should be booked. Ask for ferry time-tables from our nearest foreign branch or enquire from your travel bureau.

Coaches and Buses

Denmark has an extensive network of coach and bus services, and it is possible to travel to nearly every town by this means. Tickets are usually obtained on the bus. The principal services are given in the general time-table of the State Railways.

Car Hire

Cars can be hired with or without a driver. Inquire at your travel agency or the local tourist association in Denmark. Remember to bring your driving licence.

The biggest firms with agents abroad are:

Autourist, 11 Halmtorvet, (near Central Station),
Copenhagen V (plus branch in Frederikshavn).

Hertz Rent a Car A/S, SAS Air Terminal,
1 Hammerichsgade, Copenhagen V. (plus branches in
Aalborg, Aarhus and Esbjerg).

Auto-Europe/Trans European Car Rental System,
51 Nyropsgade, Copenhagen V.

All these firms have branch offices at the Copenhagen
Airport, Kastrup.

Cars are rented only to persons over 21 years of age.

Cycling

If you are interested in cycling tours, a bicycle, with or without an auxiliary motor, can be hired easily and cheaply. Your hotel porter or the local tourist association will arrange it for you, at the small cost of a few kroner a day.

Mopeds are only for one person. They can be rented only by persons over 21 years of age.

Traffic Regulations

Most Danish traffic signs correspond to the international signs, and the traffic regulations are the same as in countries with right-hand driving. The main rule is: Keep to the right and overtake on the left.

As a general rule tramcars must be passed on the right. At stops motorists must halt, if necessary, to give passengers unhindered access to and from the tram. Cars must also stop at pedestrian crossings (often marked by a special sign showing pedestrian) when anyone has stepped out on to the carriage-way. As far as possible, the

following vehicles should be given priority:

1. Police, ambulances, and fire services when using alarm horn;
2. Funeral processions;
3. Military and civil defence units;
4. Trams and other rail vehicles.

Traffic on main roads does not have right of way, but vehicles coming from approach roads must halt at a major road ahead.

At crossings, yield to traffic coming from the right. When driving from a road with little traffic into an obviously more important road, proceed cautiously and to a reasonable extent allow the traffic on the more important road to pass first. Vehicles changing carriage-way or direction of travel are responsible for ensuring that this is done without inconvenience to other traffic. *You must give way at roundabouts to traffic coming from the right.*

In certain streets, parking is restricted by date, being confined on days with even dates to the side with even numbers, and on uneven dates to the side with uneven numbers. Parking must not take place if it causes unnecessary inconvenience to traffic.

Otherwise, parking places are marked by signs. Cars must not be parked in streets where it is prohibited by signs, or where there are yellow stripes painted on the curbstones. Parking is not allowed opposite tram and bus stops, in or opposite narrow streets, facing gateways, immediately in front of pedestrian crossings, within 10 metres of road crossings, or in marked approaches.

In the centre of Copenhagen (bounded by Vester Voldgade — Nørre Voldgade — Gothersgade — Kongens Nytorv-Holmens Kanal — Canal between Holmens Bro and Stormbroen-Stormgade) parking must not exceed 1 hour on weekdays between 9 a.m. and 6 p.m., Saturdays 9 a.m. and 3 p.m. (On designated parking places three hours is permitted.)

When a parked car is causing an obstruction, the police can — as well as report the parking offence — tow the car away at the owner's expense. It is therefore advisable to keep within the parking regulations.

Sailing

For information about the hiring of sailing boats, apply to:
Sønderborg Tourist Bureau, Sønderborg.
Erling Borghegn, Stubbøløbsgade 30, Copenhagen Ø,
Phone RY 2000.

Climate and Dress

The temperature in the summer months ranges from 16 to 25 degrees Centigrade (61-77° F).

The weather is changeable, and in addition to ordinary summer wear it is advisable to bring a light overcoat for use on cool evenings. The weather in spring and autumn

is generally good, with many hours of sunshine.

Hotel prices

Room only (per person per night):

1st class hotel	D. kr. 35.00-85.00
2nd class hotel	D. kr. 25.00-40.00
3rd class hotel	D. kr. 15.00-25.00

Full pension, including room (per day per person):

Summer hotels	D. kr. 55.00-90.00
Summer pensions	D. kr. 30.00-45.00
Private pensions	D. kr. 20.00-35.00

The tips system in Denmark is easy. Most hotels add 15 % to the total bill (room and meals). This includes both the porter and the chambermaid, except for any special services. Furthermore, 1.25 krone per person per night is added to the bill for outporter and 'Boots'. At restaurants the rate is 15 % on small bills and 12½ % on large ones. Taxidriv­ers expect 10-15 %

Car service charges

Petrol (gasoline) litre (0.22 gall.)	D. kr. 1.02
Super quality	D. kr. 1.06
Oil	D. kr. 3.95- 4.65
Diesel oil	D. kr. 0.32
Garaging per hour	D. kr. 2.00
Garaging (24 hours)	D. kr. 7.00
Washing (small car)	D. kr. 9.00
Washing (large car)	D. kr. 10.00-11.00
Lubricating	D. kr. 9.50

Currency

1 krone = 100 øre (approx. 14 cents or one shilling).
Notes: 10, 50, 100, and 500 kroner.
Coins: 1, 2, 5, 10, 25 øre; 1, 2, and 5 kr.

Weights and Measures

1 kilogramme (kg) = 2.204 lb.
1 lb. = 0.453 kg.
1 litre = 1¾ Imp. pints = approx. 1 US quart.
1 Imp. gall. = 4.546 litres.
1 US gall. = 3.785 litres.
1 kilometre (km) = 0.621 miles.
1 mile = 1.61 km.
1 metre = 1.094 yd.

Comparative sizes of clothes

Men's shirts:

Danish (French, etc.)	36	37	38	39	40	41	42	43
British and US	14	14½	15	15½	15¾	16	16½	17

Ladies' wear:

(French sizes rather smaller than Danish):

Danish	40	42	44	46
British	34	36	38	40
US	12-34	14-36	16-38	18-40

Stockings:

French	0	1	2	3	4	
British, Dan., US, etc.	8	8½	9	9½	10	10½

Socks:

Dan., French	39-40	40-41	41-42	42-43	43-44
British, US	9½	10	10½	11	11½

Shoes:

Dan., French	36	37	38	39	40	41	42	43	44
British, US	6	7	8	9	10	11	12	13	14

School Holidays

One week at Easter. Summer holidays from 22nd June to 11th August. Autumn holidays appr. 3rd week in October. Christmas, 2 weeks.

Business hours

Usual office hours are from 8 or 9 to 4 or 5, except Saturday (8 or 9 to 12, 1 or 2). Some offices are closed on Saturdays.

Banks are open daily in Copenhagen from 10 to 3. Saturdays from 9 to 12. Fridays also 4.30 to 6. Provincial banks may be closed in the lunch-hour. Shops and stores are open from 8.30 or 9 to 5.30, Monday to Thursday; Friday till 7 or 8; Saturdays till 1 or 2. The only shops open on Sundays (till noon) are bakers, confectioners, florists, and newsagents. Tobacconists at large railway stations are also open on Sundays.

General restaurants remain open from morning till midnight, 1 or 2 a.m. The large evening restaurants are open from 6 or 8 p.m. till midnight or 1-2 a.m. In the larger towns and cities certain restaurants remain open till 5 a.m.

Mealtimes

In private homes, lunch is between 12 and 1, and dinner or supper at about 6 p.m.

The usual restaurant times are: Breakfast 8-11, lunch 12-2, dinner 6-8. But at the great majority of restaurants it is possible to obtain any meal one wishes during opening hours, though a few do not serve hot meals after 10 p.m.

Electric Current

Users of electric razors should note that the current varies between 110 and 220 volts DC and AC. The commonest is 220 volts AC. Americans should also note that the frequency is about 50, with the result that electric razors work a little slower than in the United States.

Travel Literature:

'Tourist in Denmark'
'Facts about Denmark'
both published by Politikens Forlag, Copenhagen.

The information in this brochure has been carefully checked up to 1st January, 1964. The National Travel Association of Denmark cannot accept any responsibility for possible errors.

(I echo this! This was the latest brochure I could obtain. Ed.)

School Broadcasting and The Newsom Report

John Scupham

School Broadcasting Council for the United Kingdom

In this brief pamphlet John Scupham, himself a member of Sir John Newsom's Council, cogently states the case for broadcasting as an essential element in the education of 'the Newsom children' — those who mainly fall outside the meritocracy struggle for examination attainment, those who represent, as the Newsom Report puts it in its title, 'Half Our Future'.

Through broadcasting, Mr. Scupham points out, the world can be brought to the non-academic child and the child can learn his relationships with the world; standards can be developed both of insight and appreciation; skills and knowledge normally hard to acquire can be given an exciting framework and a vivid reality that makes them interesting and acceptable to the ordinary child.

There can be no doubt that Mr. Scupham is right. The pity of it is that the links between broadcasting and schooling are so haphazard that first-class broadcasts are often widely ignored. The question is whether or not we in Britain are really concerned to develop a core of common culture by awakening children's minds to all that is their heritage; by bringing the exciting present into a lively coherence for them, and by preparing them to participate intelligently in the creation of their own future by entering imaginatively into the hopes and problems of mankind. At present, this cultural aspect of education is largely a failure, and our civilization is producing a mass of lost and half-formed personalities instead of people properly aware of themselves as individuals and members of society.

To make amends, we need not only good school broadcasts — which we have — but also widespread use of the material as a matter of educational policy. Far from this excluding the teacher, it would provide a common experience that pupils and teachers could enjoy sharing — a valuable aid to improving communication between the generations. With teachers in short supply and under great strain, it is quite absurd for every school to attempt to do everything for itself. Broadcasting can take over *some* essential elements of the curriculum, and deal with them at a level of interest far beyond the resources of the ordinary school. This means that school broadcasting has two roles: (1) as the main provision in some areas of the curriculum; and (2) as supplementary provision in others. Which is which, and what in each, should be the principal study of the School Broadcasting Council in the immediate future.

James Hemming.

The Family and Individual Development

D. W. Winnicott

Tavistock Publications (30s.)

'We are concerned with the provision of the environment . . . that will enable each individual gradually and in his own way to become a person who can take a place in the community without losing his or her own individuality.' (p. 21)

Whether we are parents or teachers, psychiatrists or psychologists, Dr. Winnicott's latest collection of articles — all concerned with what is important to the family and the growing child and what strains may affect their relationships — will help us to keep our sense of values straight. We who are members of the New Education Fellowship, especially those who have read Boyd and Rawson's **The Story of the New Education**, will find here stressed so many of the things for which the Fellowship stands. 'People must live freely in order to live imaginatively.' (p. 30) 'What brings out the quality we call self-confidence? . . . It is always a living relationship between persons that gives the elbow room which is necessary for true growth . . . I see it this way: good conditions in the early stages lead to a sense of security, and a sense of security leads on to self-control and when self-control is a fact, then security that is imposed is an insult.' (p. 33)

Dr. Winnicott is concerned with the development of the individual towards a maturity which will enable him to contribute to a democracy, creating, re-creating and maintaining it. He devotes the 18th chapter to 'Some Thoughts on the Meaning of the Word Democracy', which include a fascinating (to me at least) section on woman's place in it, and this is the culmination of the book, with all its insight and wisdom and common-sense applied to the maturing process.

There are a number of chapters devoted largely to specific psychiatric problems in the fields of midwifery, casework with mentally ill children, the deprived child, hostels for maladjusted children and the like, but the emphasis throughout the book is, as Dr. Winnicott says (p. 24) that we must be 'resolutely orientated towards the normal or healthy'. This is heartening, coming from a physician. There is the insistence that a 'normal' mother's own devotion to her child gives her the right to consult with doctor or nurse when any treatment is being considered. At 'the beginning of an emotional relationship between the mother and the baby . . . she is not only the expert, she is actually the only one who can know how to act for that particular baby . . . It is because of *her devotion*, which is the only motivation that works.' We should insist that clinics and hospital wards 'really allow the ordinary healthy mother to function'.

This will touch the hearts (and sad memories) of many mothers! Fathers too, will be reassured by Dr. Winnicott's description of the mother's necessary absorption in her new-born baby (which is 'almost like an illness, though it is very much a sign of health'), and will be glad to know that 'it is part of the normal process that the mother recovers her self-interest' — which also implies interest in her husband — in due course.

For teachers, one of the most valuable chapters in the book is that on 'Adolescent Needs', the first version of which was printed in *The New Era*. Again the emphasis on health: we have to 'meet the challenge rather than set out to cure what is essentially healthy' (he is talking here about 'normal' adolescence): 'the big challenge from the adolescent is to the bit of ourselves that has not really had its adolescence. This bit of ourselves makes us resent these people being able to have their phase of the doldrums, and makes us *want to find a solution for them*.'

But Dr. Winnicott suggests that it is a sign of a healthy society when adolescents are *able* to experience adolescence at the right time, and says (p. 82) that this 'may easily mean that the new adults of today have strength and stability and maturity . . . This new development puts a strain on society, for it is distressing for adults who have themselves been defrauded of adolescence to watch the boys and girls in a state of florid adolescence all around them.' Distressed many of us frequently are, and at our wits' end to know how to act. But Dr. Winnicott gives us pointers, and

suggests that Society has to accept the 'adolescent doldrums' as a permanent feature, and to 'tolerate it, to react actively to it, in fact come to meet it, *but not to cure it*'. Adolescent needs are many, and by no means unexpressed, but one of the most important needs is to be able to prod society repeatedly so that society's antagonism is made manifest, and can be *met with antagonism*' (my italics). So there we have it!

The extraordinary and touching and welcome thing about Dr. Winnicott is his wonderful ability to feel *with* people, with the baby, with the baby's mother, with the struggling adolescent and the frustrated teacher. He is not telling us what to do: he is helping us to see why things happen, and how we may tackle what may need to be done.

He talks to different people at their own level of awareness and experience, and this of course, when clamped between covers of one book, inevitably tends to produce unevenness, as the reader has constantly to leap from one platform to another. But the result is that we gain what is immensely valuable, more than a glimpse of Dr. Winnicott's philosophy in relation to the child and his family in the community, a philosophy which must make more sensitive and sensible the efforts of all of us.

Margaret Myers.

The Quest for Love

David Holbrook
(Methuen, 36s.) 376 pages

David Holbrook is a teacher, poet and a student of psycho-analytical ideas of personality development. This book is the seventh he has written since 1961 and he has been responsible also for a number of compilations. His work has aroused wide interest and many people have been stimulated by his creative approach to education in which the use of language can be seen to enrich the growth of personality.

The present volume, **The Quest for Love**, attempts to find the links between literature and the discovery of the capacity to love. First he examines psychoanalytical theories, and in this section he acknowledges in particular his indebtedness to Winnicott. Perhaps Holbrook here is tracing his own progress in the comprehension of the elusive ideas of a healer and writer such as Winnicott, who is able to trust himself enough to discuss experiences that approach the pre-verbal level. His readers make their own association and their own interpretations: Winnicott plants the seed, and what grows belongs to the readers and becomes their creation. Holbrook also quotes Melanie Klein, Ferenczi, and other analysts, but it is to Winnicott that he continues to return.

The remainder of the book is an examination of three writers; Chaucer as represented by those Canterbury Tales which deal with marriage, Shakespeare as represented by **The Winters Tale**, and D. H. Lawrence as represented by **Lady Chatterley's Lover**.

I shall not deal with the sections on Chaucer and Shakespeare. Holbrook contrasts the depth of perception in these works with the false reality in Lawrence, but he devotes nearly half the book to the chapter on **Lady Chatterley's Lover**. He analyses the book in a literal way, searching for allusions and anagrams, and seeks to draw inferences from the contents about the personal qualities and pathology of Lawrence himself. Volumes have been written about Lady Chatterley, some praising it as great literature and some placing it far below the level of Lawrence's other works. Holbrook is concerned by the fact that: '**Lady Chatterley's Lover** is now one of the widest read novels in the English language. In terms of sales it is second only to the Authorized version of the Bible. It is having as much influence as any imaginative



Designer: Magnus Stephensen

Maker: Royal Copenhagen Porcelain Factory

work can have in an illiterate world, of trivial culture. What effect will this have, if any?

Sales are not the same as influence. It is, however, worth considering why **Lady Chatterley's Lover** has had in fact such a wide sale. Holbrook states that its release was acclaimed as a triumph of enlightenment, but asks whether as a work of art it would enrich and develop the concepts of those who read it.

In a subsequent analysis Holbrook tries to draw together what is known of Lawrence's life with his mother and father in relation to the characters in the book. He first takes Lawrence's picture of an industrial society which degraded men to toilers in the pit — the pit to which his father wanted to send him. His mother prevented this and strove to see that he was educated, but Lawrence retained a fear of woman and woman's domination. Holbrook plays with the names of the characters. Mellors is more or less an anagram of Morel, the name Lawrence uses for his father in **Sons and Lovers**. Mellors also contains the syllable LOR, having the same sound as LAW in Lawrence, the rest of Lawrence's own name being concealed in ConstANCE. He suggests from these anagrams that when Mellors is making love to Constance there is an aspect of Lawrence which is making love to himself. He goes on to state that 'Lawrence set out to "resurrect" for his "Ladyship" mother a creative sex his own mother did not have.' Holbrook finds support for his anagrams in other writings of Lawrence, including a poem to his mother, written on honeymoon — 'I shall always be true to you'. In this way Lawrence sets out to prove himself in Morelorence, sexually, a 'proper' man, a 'better' man than the usurped father. Holbrook argues convincingly in his efforts to identify Lawrence with Mellors, but also he sees Lawrence speaking of himself as Clifford.

The argument could be taken even further than where Holbrook leaves it. **Lady Chatterley's Lover** is in many

respects a trivial book, and yet the critics who supported it at the famous trial cannot all have been deceived or have intended to deceive. Neither can it be denied that the open use of words hitherto too obscene to be printed (but not to be said) has had an influence on readers. There is something fundamental in the choice of the title 'Lady' as lover of that rough working man, and in the choice of the working man by the titled lady. It is not only Lawrence who is represented by Mellors but the reader. It is the kind of fantasy that is referred to in the story of two labourers who were discussing their sexual experiences. One of them, speaking in the vernacular and not in the language which follows, said that he preferred an erotic dream to an act of sexual intercourse. When asked why, his reply was 'You meets a better class of woman'. The reader is at the same time identified with Clifford, who is castrated and cannot have sexual relationships. A ladylike mother always inhibits the sexuality of her son, and the implication is that Lawrence was symbolically castrated by the gentility of his mother. Men brought up to be more refined than their fathers cannot escape a feeling of envy of other men who are permitted to be rough and to use the words that are evidence of their vigour. The four-letter words are in fact the essence of the book. In that sense it is not the 'better class of woman' but the reputedly uninhibited sexual activity of the lower classes that remains the unachieved aim and the fantasy of the socially aspiring classes.

What Holbrook does for Lawrence in equating literary work and personal motivations can be applied to Holbrook. What is his quest, teacher and writer that he is? Is the role that he seeks that of the healer? For this, Winnicott would certainly be a good model. and beyond Winnicott is Melanie Klein. The end of our quest for love, Holbrook states, is 'an escape from envy, in creative attitudes abroad, joy in the joy of others, and "belief in the continuity of life"'. With this one can agree, and even if there is much within the book with which one could disagree, reading it will bring the reward of stimulation of new ideas.*

Jack H. Kahn.

*Reprinted from their Bulletin by kind permission of The National Marriage Guidance Council, London.

Books at Bedtime

David Holbrook

Newman Neame Take Home Books Ltd. 1s. 6d. post free.

Any mother interested in buying or borrowing books for her children to read at bedtime will find this booklet extremely useful. There is a good explanation of the reasons why certain books are more rewarding for children than others, and a short list of suggested books for children of various ages.

Jane Squire.

Words Your Children Use

Compiled by R. P. A. Edwards and Vivian Gibbon
for the Leicestershire Education Committee.
Burke Publishing Co. 15s.

This survey of words that young children use in their spontaneous written work is a painstaking and worthwhile piece of research. Anyone who examines the lists carefully and compares those of each age level will find grounds for endless speculation. For example, why in each of the lists compiled in order of popularity does 'daddy' occur earlier than 'mummy'? Is it significant that the word 'play' in fourth place in the five year list, drops to eleventh place in the sixth year list, and to eighteenth place in the seventh year list? The words 'helicopter', 'ambulance', 'diesel' and 'television' reflect the influence of his environment upon the vocabulary of a five year old, while the appearance of 'library', 'diary', 'puppet' and 'recorder' at the six and seven year levels, owes something to the changing environment and methods of the infant school.

If this piece of research is used for helping teachers, parents and those who write for children, to understand and cater for their interests and their needs it should serve a useful purpose. I would even agree that it might help to make teachers more critical of the uninteresting content of many infant readers. But if it is used, as I am afraid it may be used, to 'crib, cabin and confine' writers of children's books and of infant readers, then I should deplore its use. Who can imagine Beatrice Potter writing with one eye on a vocabulary list, and yet some of her seemingly difficult words and phrases have become household expressions among families who read her books. Annis Duff in **Bequest of Wings**, her book about books for children, tells how she found her four year old son crouched over a rock pool where his yacht had become impaled, saying to it, 'I implore you to exert yourself'. And I am sure we can all of us remember the thrill we experienced as children when words and expressions that puzzled us when read in one context, gradually became clear as we met them again and again. I can remember visiting a country school where favourite story books were read again and again by the teacher and by the children, and hearing a five year old reading with great relish 'They threatened him with a blunderbus'.

For writers of infant readers the lists could be interesting and useful in so far as they give a general idea of the growth of a child's vocabulary. But surely in any writing for young children, the themes and the interest they hold for children should be the starting point. The staccato style and the lack of any attempt at a real story characteristic of so many early readers suggest that the vocabulary list has been the starting point and indeed the dominant influence all the way through.

M. Simpson.

WHY NOT JOIN THE N.E.F.?

Whether you are a parent who cares about his children's education, a teacher, fresh from college or experienced, or are faced with the problems of the young industrial worker, the New Education Fellowship has something to offer you. It keeps you in touch with the latest educational developments and with first-class minds throughout the world. It organizes conferences, lectures, seminars and discussion groups at which educationists from many lands meet and compare notes.

Founded in 1921, one of the consultative bodies to Unesco, it has Sections in 20 major countries and contacts everywhere. Enquiries to: The Administrative Secretary, Miss Y. Moyse, 55 Upper Stone Street, Tunbridge Wells, Kent, England.

Associate Editors

Australia: Donald McLean & Loris Russell

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Lucile Lindberg

Editor: Margaret Myers

Mall Cottage . Chiswick Mall . London W4 . England
telephone RIVerside 6484

Editor's Letter

It has not been possible, unfortunately, to do in this number precisely what we had hoped to do — honour Peter Petersen and his Jenaplan in such a way as to bring his ideas within the reach of many who at present know little about his plan. In Europe, and especially in German-speaking nations, Peter Petersen's ideas are comparatively well-known, and in many places are successfully put into practice; but English translations of the writings of Petersen and his followers are hard to come by. We had hoped to remedy this; but it has proved impossible, with our limited resources and time, successfully to put into English words those conceptions which have apparently no true equivalent in English education. Our efforts met with 'but that's *not* what Petersen meant!' (from European friends); and with 'but what does he *mean*?' (from English teachers); so those translations had to be scrapped!

Our very failure underlines the necessity of sometime, somehow, translating (into English and

French at least) Dr. Mieskes' article, printed here in the original German, where he explores the possibility of analysing and describing children's progress in the Jena-School-Plan in such a way that all (whatever their mother-tongue) can understand and compare notes. Will any English-German scholar who is conversant with the Jenaplan *in practice* offer to translate Dr. Mieskes' article for us?

Meanwhile, here we have had to compromise. Mr. Liebschner in his **Introduction** has written a short survey in English of the rest of the Jenaplan contributions to this number, and we have given precis in English and French where possible. We have also printed a lengthy precis in English of one Jenaplan school in action, so to speak, as the best way in the circumstances of giving readers an idea of what a school run on Petersen's principles is really like, and what it can give to the child.

M.M.

CONTENTS

H. P. J. Liebschner

Else Petersen

Hans Mieskes

Heinz Kumetat

Theodor Rühaak

Caroline Nicholson

Reviews

Correspondence

Introduction

Preface

Die Pädagogischen Minima der Jenaplan —
Schulwirklichkeit

Die Jenaplan-schule als Weg des Kindes
(English and French summaries on p. 121)

Die Arbeit einer Schule nach dem Jenaplan
(Short English translation, p. 126; French precis, p. 128)

'A Kind of Guidance' (concluded)

James F. Porter; Margherita Rendel

L. R. Phillips

p. 106

p. 107

p. 108

p. 115

p. 122

p. 128

p. 130

p. 131

Introduction

H. P. J. Liebschner

The 'Jenaplan' originated in the German pedagogical reform movement of the period 1890-1933, which again needs to be seen against the wider background, internationally, of the whole Progressive School development of the nineteen-twenties. The man who pioneered this piece of educational work was Peter Petersen, and he did so in the school for observation and research attached to the University of Jena. The Jenaplan reflects a variety of flexible grouping arrangements, one of which is the homogeneous group according to ability. The children are thus encouraged to learn creatively in a permissive social context. But education comes first.

Dr. Hans Mieskes in his authoritative exposition of the meaning of the Jenaplan, **Die Pädagogischen Minima der Jenaplan-Schulwirklichkeit**, has three main themes under consideration:

1. The Jenaplan is important for educational understanding by all nations—i.e. inter-nationally—because it provides a universally valid criterion of pupil progress.
2. As a fact of school experience, certain categories of basic pedagogical achievement exist, and these can be analysed and described as 'pedagogical minima'.
3. The initial context for a successful working out of the Jena-School-Plan consists in the fostering of natural social groups in the service of an unaffected education, and emphasis on a free development of the individual.

It is difficult, without destroying the unity of the conception, to isolate one or two features of the Jenaplan, saying these are more important than others. Yet there are some features which can easily be adopted by other schools.

As Dr. Fritz Behrendt (Hanover) has explained,* these are:

(a) courses arranged according to ability — especially in Arithmetic and Grammar (Language).

(b) blocking the time-table so that a free inter-change of pupils of the same ability from different classes is possible.

A further feature is that such periods should be of 100 minutes duration, the argument being that this is not too long a stretch if undertaken by pupils of similar ability, provided the material corresponds to the pupil's capacity.

A great deal of the work in any Jenaplan School is done in groups. Discussions are rarely successful in a formally arranged classroom. Jenaplan Schools have light furniture which can easily be moved by the children. Chairs are arranged in a **complete circle** for group discussions and this circle includes the adult.

The double-periods (of 100 minutes each) enable the school to have fewer breaks, but such breaks are usually of 35-40 minutes' duration. This time is used to clear up the class-room (as a group effort), to eat the morning sandwiches and to play games.

Children are encouraged to contribute ideas as to how best to arrange the classroom and what kind of furniture and decorations to use.

Jenaplan schools are rooted in parent-teacher co-operation, and among other activities parent evenings are encouraged. It is realized that successful education can only be provided if parents and teachers know each other and can discuss the child's development together.

It is interesting to note that in England there has been since the last war a development of family-grouping in some of our Nursery Schools (5-7 year-old children in the same class) and an increasing importance attached, at Training College and University level, to free staff-student discussions as contrasted with formal lectures.

Dr. H. Peissker also reported (**Berufs Pädagogische Zeitschrift, No. 5, 1954**) that on a visit to Nottingham, England, he found some schools where children were learning and working,

*'Praktisches aus dem Jenaplan für alle Schulen.'

in groups or as individuals, with the emphasis less on teaching than on children experiencing. When he asked the education officer, 'whose philosophical ideas are behind this kind of education?' he was told, 'Peter Petersen's.'

English readers will find, in our short translation of Dr. Kumetat's article, the philosophical ideas mentioned above, while Professor Rühaak's essay gives a clear idea of how a Jenaplan School is organized and works out in practice.

Preface

Else Petersen

Das Schaffen meines Mannes ist garnicht zu denken ohne seine Beziehungen zur New Education Fellowship. Er nahm an den Weltkonferenzen der New Education Fellowship teil, wenn es ihm nur irgend möglich war. Hier fand er seine Absichten betreffs Erziehung zur Gemeinschaft und zu sozialem Gewissen bejaht, und darüber hinaus kam es stets zu einem regen Austausch von Gedanken und Erfahrungen mit bedeutenden Reformpädagogen anderer Länder.

So ist es mir eine grosse Freude, dass dies Maihaft der New Era dem Gedenken meines Mannes und seinem Jenaplan gewidmet ist.



TAVISTOCK PUBLICATIONS

D. W. Winnicott

The Family & Individual Development

The writings gathered together in this volume illuminate a central theme: that the health of the family and of the wider society derives from the emotional health of the individual.

'Winnicott develops his themes where others would get stuck in explicatory verbalisings . . . Psychiatrists and social scientists, sitting half-way between the priest and the engineer, enjoy a hot spot in our democracy. It takes a man with Winnicott's creative flair to assure us that some can preserve their integrity while sitting there.' Robin Higgins, *New Society*

30s net

BY THE SAME AUTHOR

Collected Papers: Through Paediatrics to Psycho-Analysis

35s net

The Child and The Family

12s 6d net

The Child and the Outside World

16s net

Die pädagogischen Minima der Jenaplan — Schulwirklichkeit

Dr. Hans Mieskes

Professor an der Universität Giessen

1. Das Problem in internationaler Sicht
2. Die pädagogischen Minima als Kategorien für die Analyse und Beschreibung einer Schulwirklichkeit
3. Die Verhältnisse im Jenaplan

1. Das Problem in internationaler Sicht

Die pädagogische Welt ist in bemerkenswerte Bewegung geraten. Ihr pädagogisches Wissen ist reicher, ihr Bewusstsein wacher geworden. Höher und wichtiger schätzt man die weltweiten Aufgaben der Erziehung und Bildung ein. Allenthalben beginnt man, das Schulwesen zu überprüfen und in eine zeitgemäße Form zu bringen. Mancherorts hat man organisatorische Neuerungen bereits weit vorgetragen; mit der pädagogischen Innerreform geht es nicht so schnell voran. Fast überall indessen setzt die Kritik am traditionellen Schulwesen ein, und die Pädagogik beginnt, ihre Bemühungen um das gegenwärtige und ihre Programme für das zukünftige Erziehungs- und Bildungswesen in internationalem Massstabe zu diskutieren. Sie gewinnt dadurch jenes breite Forum, das anderen Wissenschaften längst zur Selbstverständlichkeit geworden ist. Zu lange blieb die Pädagogik konfessionelles, staatliches und auch nationales Reservat. Sie beginnt allgemein zu werden.

Angesichts dieser Vorgänge muss sehr ernst überlegt werden, ob wir in der Pädagogik bereits soviel an Gemeinsamen — was die wissenschaftliche Thematik, die wissenschaftliche Methodik und was eine allen verständliche Fachsprache anbelangt — aufweisen, dass eine fruchtbare Diskussion über Grenzen hinweg gesichert erscheint. Wer den Mut zur Objektivität besitzt, wird das nur teilweise bejahen können. Um so dringender ist die Aufgabe, an der gemeinsamen wissenschaftstheoretischen Plattform zu bauen.

Vor dem Hintergrund dieser internationalen Situation möchte der folgende Beitrag verstanden werden. Er greift aus der Vielzahl der anstehenden Probleme ein einziges heraus: Wie kann die

pädagogische Praxis der Schulen nach international vergleichbaren Massstäben analysiert und für die Diskussion systematisch zubereitet werden, und zwar über jenes Niveau hinaus, bei dem es Soziologie, Psychologie und Statistik des Bildungswesens bewenden lassen? An welche pädagogischen Kriterien haben sich Analyse und Systematik zu halten? Aber selbst diese Aufgabe überfordert eine einzelne Untersuchung, weshalb wir uns noch weiter beschränken müssen und demnach fragen: Wie lässt sich die pädagogische Grundbeschaffenheit einer Schule beschreiben, so dass diese mit einer anderen konfrontiert zu werden vermag? Mit 'Schule' denken wir entweder an eine einzelne oder an einen Typus mehrerer Schulen (Schulzüge, Schularten, Schulgattungen).

Ehe wir darauf antworten, ist eine kurze Vorüberlegung angebracht.

a) Wir verstehen unter 'Schule' eine pädagogische Einrichtung, die ihren Systemcharakter dadurch erhält, dass sie auf bestimmten Entwicklungstrecken des menschlichen Lebens 'Schüler' erziehen und bilden soll und dass sie ihre Aufgaben unter bestimmten, sie kennzeichnenden Bedingungen erfüllt.

'Schule' ist formal betrachtet eine Institution, substantiell ein pädagogisches Kraftfeld. Beides haben wir im Sinn, wenn wir von Schulwirklichkeit sprechen.¹

b) Es ist nun sehr entscheidend, wie eine konkrete Schulwelt, die hier oder dort praktiziert wird, beides: das Institutionelle und das Pädagogische miteinander zu vereinen weiss. Wie es ihr in der Vergangenheit gelang, kennzeichnet ihre historische Gestalt; wie sie es heute vollbringt, macht ihre aktuelle Struktur aus.

c) Wir wissen, dass jenes Gebilde, das sich jeweils als 'Schule' versteht, sehr viele und tiefgreifende Unterschiede aufweist. Das gilt für die historischen Schulformen genauso wie für die Spielformen der modernen Schulreformversuche. Wie kann bzw. muss man diese Unterschiede (nebst den evtl. vorhandenen Gemeinsamkeiten) wissenschaftlich in den Griff bekommen und auf ein einheitliches begriffliches System bringen, ohne welches weder eine geordnete Analyse noch ein Vergleich, gar eine Urteilsfindung möglich sind?

In der internationalen Diskussion nimmt bereits jetzt jene Schulreform, die als 'Jenaplan' Peter Petersens bekannt geworden ist, einen pointierten Platz ein. Die Bedeutung dieses Schulmodells für die Aufgaben einer zeitgemässen Erziehung und Bildung innerhalb der Schule wird noch zunehmen, dessen sind wir gewiss. Deshalb befragen wir dieses Modell nach seiner pädagogischen Grundbeschaffenheit. Das tun wir, indem wir aufzuzeigen versuchen, was für sein Verständnis, seine Struktur und seine Praxis als wesentlich zu bezeichnen ist zum Unterschied von vielleicht weniger typisierenden Merkmalen. Das heisst, wir fragen nach den pädagogischen Minima des Jenaplans.

2. Die pädagogischen Minima als

Beschreibungskategorien für die Schulwirklichkeit

Die Überschrift will sagen: decken wir in einem pädagogischen Kraftfeld (z.B. in einer pädagogischen Situation) bzw. in einem pädagogischen Organismus (z.B. in einer Schule) nach den Regeln der dafür zuständigen Untersuchungsmethodik auf, was darin jeweils an pädagogische Kennzeichnendem vorhanden ist, stossen wir u.a. auch auf die 'pädagogischen Minima'. Wir besitzen indes mehrere Möglichkeiten, eine Schule (oder Schulgattung) umfassend zu analysieren. Das hängt damit zusammen, dass die Schulwelt eine vielgestaltige Wirklichkeit darstellt, die eine Fülle von Situationen in einer meist gesetzmässig fixierten Gestalt (Institution) birgt. Jeder individuellen oder typenhaften Schule eignet indes pädagogischer Wirklichkeitscharakter.

a) Dieser lässt sich historisch ableiten und geistesgeschichtlich lokalisieren. Dabei ergeben sich Gemeinsamkeiten mit früheren Schulwirklichkeitsformen und Ähnlichkeiten mit anderen, gegenwärtigen, u.U. aber auch ganz neue Aspekte.

b) Jede Gesamtanalyse verlangt immer die dataillierte Beschreibung der Gestalt, sowie der Funktion einer Schulwelt. Auf diese Weise erhält man ein Inventar des Vorhandenen und der Geschehensabläufe während des konkreten Alltags. Es handelt sich demnach um die pädagogische Bestandsaufnahme der Schulwirklichkeit.

c) Einen Schritt weiter und tiefer führt uns die zentrierte systematische Interpretation. Sie erhellt

die pädagogische Struktur einer konkreten Schulwirklichkeit, sieht also von den vielen Wechselfällen des Alltags ebenso ab wie von den lokalen und personalen Sonderbedingungen. Sie hebt ab auf das pädagogisch Wesentliche.

d) Die systematisierende Abstraktion kann soweit betrieben werden, dass man Aussagen über die eine Schulwirklichkeit konstituierenden Elemente und Faktoren bis zum Grad eines theoretischen Symbols reduziert und damit ein Höchstmass an Typologisierung der betreffenden Schulwelt vornimmt, wodurch ein Vergleich mit der Vielzahl anderer Schultypen möglich wird. Wir haben versucht, hierfür das Normendiagramm² zu entwickeln.

e) Die Verfahrensweisen nach a) - d) setzen, zunehmend in der Reihenfolge ihrer Aufzählung, eine Übereinstimmung der Wissenschaftler in Methode, Begriffssprache und System voraus. Es fehlt bislang solche Übereinstimmung, vor allem entbehrt die wissenschaftliche Pädagogik noch des empirisch gesicherten Systemgerüsts. Daher wird und kann man noch einen anderen Weg der Analyse beschreiten. Man wird, gleichsam als nicht nach den aufgezählten Möglichkeiten differenzierten Ertrag und ohne hindernden Bedacht auf eine definitive Einordnung der zu ermittelnden Tatbestände in ein letzthinniges System, fragen, welches denn im gegebenen Schulwirklichkeitsfalle die pädagogischen Kristallisationskerne der historischen Erscheinung, der faktischen Gestalt und der effektiven Funktion sind. Was hält diese Schulwelt hier und jetzt zusammen und in Gang? Was muss man von ihr wissen, wenn man sie wesentlich verstehen, gar nachvollziehen will? Es sind dies die Fragen nach den für eine Schulwirklichkeit massgebenden pädagogischen Minima. Sie stellen inmitten der aufgezeigten Aspekte einen Mittelweg dar und ermöglichen den Vergleich auf nationaler und internationaler Ebene.

Sicher, eine umfassende, erschöpfende Monographie über eine Schulwirklichkeit hat allen fünf Gesichtspunkten zu genügen, sonst bleibt sie entweder theoretisch verkürzt oder empirisch lückenhaft. Es ist bekannt, dass die heute in der Pädagogik anhaltend üblichen Abhandlungen über Schulen, Schulstufen, Schularten, Schulversuche und Reformbestrebungen diesen Forderungen nicht entsprechen. Oft bevorzugt man die historische

Beurteilung und lässt es dabei bewenden, was durchaus verständlich wird, wenn man sich den traditionellen Hang zum Historisieren in der wissenschaftlichen Pädagogik vergegenwärtigt. Ihr geht die Kunst der Empirie ab. Die Praktiker wiederum verbleiben meistens bei der phänomenologischen Beschreibung da sie zu wenig geübt sind empirisch zu analysieren und kategoriell zu systematisieren.

Die historische Ableitung kommt dem menschlichen Bedürfnis nach Kontinuität, Kausalität und zeitlicher Markierung entgegen. Für die tatsächliche Funktion der Schule ist sie belanglos, denn die entscheidet sich ausschliesslich in dem Getriebe dieser unserer Welt. Dafür spielt es keine Rolle, ob die Gestalt der Schule als ganze, ob einige ihrer Teile 'neu' oder 'historisch' sind.

Für den Bereich des Jenaplans hat sein Schöpfer selber verschiedentlich zur Genese Stellung genommen. Die Sekundärliteratur zu diesem Punkt liegt vorerst nur spärlich vor.

Die alltägliche Praxis des Jenaplans ist phänomenologisch in mehreren Bänden und Werken dargestellt worden, z.T. auf der Grundlage der in Jena entwickelten pädagogischen Tatsachenforschung. Die vielerorts noch vorhandenen und neugegründeten 'Schulen nach dem Jenaplan' werden fortfahren, die fachliche Öffentlichkeit auf dem Laufenden zu halten.

Zur Systematik des Jenaplans liegen Arbeiten von Petersen und sein Mitarbeiter bzw. Schüler vor. Petersen hat sich vor allem der Wissenschaftstheorie der Erziehungswissenschaft und innerhalb ihrer dem 'Ursprung der Pädagogik' gewidmet; es liegen noch systematische Darstellungen vor über die 'Führung im Unterricht', über die Organisation des Schulalltags, ferner Teilsystematiken zur 'pädagogischen Situation', zur unterrichtsbezogenen 'Tatsachenforschung' u.a.m.. Die systematischen Untersuchungen zum Jenaplan sind in den einzelnen Bereichen also verschieden weit gediehen, Beiträge von ausserhalb beginnen sich zu häufen.

Immerhin vermögen wir glücklicherweise auf genügend literarisches Material zu verweisen, so dass wir für die Belange der Praxis des Jenaplans (mit der wir es hier zu tun haben) von einer

historischen Würdigung abzusehen berechtigt sind, nicht minder von einer letzten Systematik, sei es der theoretischen Gehalte oder auch der empirischen Tatbestände im Umkreis des Jenaplans. Um so dringender aber braucht die Auseinandersetzung auf breiter Basis mit dem Jenaplan konkrete und doch auch genügend zentrale Anhaltspunkte. Wir meinen, sie als pädagogische Minima bezeichnen erfassen und erläutern zu können.

Was möchten wir darunter verstanden wissen? Schlicht ausgedrückt geht es um das Minimum dessen, was gewusst werden muss, um den Jenaplan in seiner Eigenart zu erkennen, bzw. was derjenige zu bedenken hat, der eine Schulwirklichkeit im Sinne des Jenaplans aufbauen und leiten will. Es handelt sich um das pädagogisch Eigentliche, um unveräusserliche Wesenhaftigkeiten und Bestandteile der Grundbeschaffenheit. Man darf auch von Determinanten der Struktur und der Funktion des Jenaplans sprechen. Sie bilden seine *conditio sine qua non*. Die pädagogischen Minima machen in ihrer Gesamtheit die pädagogische Konstitution der Schulwirklichkeit aus. Sie erfassen und offenbaren, worin der tatsächliche Wirkungsgrad und worin die effektive Wirkungsweise des Jenaplans zu sehen sind. Es ist möglich, dass etliche dieser Minima allen Schulen oder nur den von der Reformpädagogik gestalteten Schulen eignen; andere sind sicher Eigengut des Jenaplans und daher für diesen spezifisch.

Mit ganz wenigen Beispielen vermögen wir zu veranschaulichen. Denken wir an bestimmte, historisch und systematisch bekannte Unterrichtsformen, die miteinander kontrastieren: an den Frontalunterricht und gleichzeitig an den Gruppenunterricht; an die Formalstufenlektion im Gegensatz zur Projektmethode; an die Lehrerschule (auch Lehrschele) zum Unterschied von einer echten Lernschule; an ein diktatorisch-autoritäres Schulumilieu im Verhältnis zu dem pädagogischen Liberalismus der Schulen nach Kay usw. usw. Allen diesen Ausprägungsformen von Schule bzw. Unterricht wohnen sie kennzeichnende Grundauffassungen inne, die letztlich in differierenden Anschauungen vom Kinde, vom Menschen überhaupt und von Erziehung und Bildung im besonderen urständen. Es lässt sich daher in jedem Einzelfalle fragen: Welches sind diese Auffassungen und Anschauungen. Was macht jeweils den pädagogischen Grundbestand aus,

d.h. was gehört zu dem pädagogischen Minimalbestand, der nur diese oder jene Schulwirklichkeit im wesentlichen zu charakterisieren vermag, so dass nicht nur ihre Struktur, sondern auch ihr Funktionstypus hinlänglich deutlich werden.

Die Frage nach den pädagogischen Minima lässt sofort eine Schichtung der zu ermittelnden Tatbestände erkennen: Welche unter ihnen gehören zum typischen Grundbestand, welche sind säkular bzw. epochal oder nur zufällig, welche rein lokal oder personal bedingt. Ein Schulsystem, wie es der Jenaplan darstellt, trägt eben einmalig individuelle Züge; es ist andererseits selbstverständlich auch Kind seiner Zeit und Epoche, weil es sich deren Anforderungen stellen muss; es wird in oberen und äusseren Schichten auch lokale und personenbedingte Variationen erfahren. U.U. ist es erforderlich, zwischen diesen drei Schichten fein säuberlich zu unterscheiden, weil sonst weder eine Klärung noch eine Würdigung, geschweige denn eine Nutzbarmachung des Jenaplans möglich ist. Die pädagogischen Minima zielen jedenfalls nach der pädagogischen Grundindividualität.

Wozu dient die Kenntnis des unveräusserlichen Minimums? Wir antworten kurz:

Sie verhelfen zur fachlichen Orientierung, d.h. sie zeigen an, was in der Fluktuation des Alltages das Bestehende und was von den unübersehbaren Einzelheiten der Schulpraxis das Wesentliche ausmacht;

sie ermöglichen, dass unter den sich anbietenden Beiträgen, Behauptungen und Meinungen zum Jenaplan Akzente gesetzt werden nach dem Massstab: substantiell — akzidentiell;

sie wirken in der Praxis als ständiges Korrektiv, indem sie die fortgesetzten grossen und kleinen Entscheidungen, Handlungen und Verhaltensweisen, die tagtäglich von Lehrern und von den Schülern abverlangt werden, 'zentralisieren', d.h. auf das pädagogische Grundmass der Schulwirklichkeit richten bzw. von dorthin prüfen.

Will also jemand den Jenaplan schulpraktisch verstehen und gar darnach handeln, muss er sich Rechenschaft geben, was er unter allen Umständen

beachten und verwirklichen muss. Es gibt darüber hinaus Formen und Wirkweisen, die weniger 'spezifisch' und daher nur gradweise relevant sind. Würden die jeweiligen pädagogischen Minima sorgsam aufgezeigt und sauber ihr Wirkungsgrad erwiesen, die klärende Diskussion unter den bestehenden Jenaplanschulen gelänge besser, der sinnvolle Vergleich mit Schulwirklichkeiten anderer Struktur wäre überhaupt erst möglich.

Wir möchten nicht verschweigen, dass der von uns für den bezeichneten Sachverhalt gewählte Ausdruck zu Missverständnissen verleiten kann, wie es übrigens jeder Ausdruck tut, der der Umgangssprache entnommen wird und noch nicht geeicht ist. Es sind uns denn auch Bedenken brieflich angemeldet worden. Nun, da es sich bei dem Ausdruck nicht um einen Systembegriff, sondern lediglich um eine behelfsmässige Bezeichnung handelt, brauchen wir Wahl und Verteidigung nicht zu forcieren. Jedenfalls darf der Ausdruck nicht negativ interpretiert werden, etwa so, als wollten die pädagogischen Minima aussagen dass in dieser oder jener Schulwelt nur ein (kleines, verschwindendes) Minimum an pädagogischer Substanz vorhanden sei. Die Tatsache, dass das 'Minimum' in der Naturwissenschaft jeweils eine kleine oder fehlende Quantität anzeigt, braucht für den so anders gearteten pädagogischen Bereich nicht bindend zu sein. Im Gegenteil, hier bedeuten die pädagogischen Minima etwas sehr Positives: All das, was unbedingt, auf alle Fälle anerkannt und realisiert werden muss.

Und noch etwas. Man darf bei den pädagogischen Minima nicht nur an eine (unabdingbare) Summe von Ideen und Prinzipien denken. Sie beinhalten Faktizitäten. Keine Schulwirklichkeit dürfte für sich diese oder jene Legitimation in Anspruch nehmen, wenn sie sie lediglich in ihrem theoretischen Brevier niederlegt, nicht aber in der Praxis verwirklicht hätte. Hierauf hinzuweisen hat man bei der heutigen Lage der Schulpädagogik wirklich allen Anlass.

3. Die Verhältnisse im Jenaplan

Die Frage lautet: Welche pädagogischen Minima zählt die Schulwirklichkeit des Jenaplans zu ihrem Wesenskern? Diese aufzeigen bedeutet nach dem vorhin Gesagten, dass die von demjenigen anerkannt und realisiert werden müssen, der eine Jenaplan-Schulwirklichkeit gestalten und führen will. Ignoriert er etliche von ihnen — etwa weil er

diesen nicht zustimmt bzw. sie nicht erfüllen kann — leidet nach dem Gesetz des Ganzen die Schulwirklichkeit als solche. Die Minima ersetzen oder weiterentwickeln wollen, verlangt den schlüssigen Beweis für das Verstehen der alten und für den Vorzug der neuen Grundelemente. Das gilt auch für die Fortentwicklung des Jenaplans als solchen.

In ihren alltäglichen Redensarten implizieren viele Pädagogen genau den Tatbestand, den die pädagogischen Minima zum Ausdruck bringen, so z.B. in Sätzen wie den folgenden: '... nach der Art des Jenaplans'; '... im Geiste Petersens'; '... im Sinne des Gruppensystems' u.a.m. Was heisst hier 'Art', 'Sinn', 'Geist'? Wer die Bezeichnungen wie angegeben gebraucht, drückt damit doch einen Bezug aus, meint einen bestimmten Sinngehalt und eine Bestimmte Form der Schularbeit. Der Bezug verweist auf Sachverhalte, die — klar erkannt oder auch nur äusserlich registriert — zur pädagogischen Substanz des Jenaplans gehören. Dieser Substanz nachgehen, heisst genau unsere Frage verfolgen: Was ist für die Jenaplanschulwirklichkeit konstitutiv? Welches ist sein unveräusserlicher Grundbestand, was an ihm nur zeitbedingt und zufällig, was lediglich subjektiv und lokal motiviert? Welche pädagogische Normierung setzt der Jenaplan jener Schulwelt, die seinen Namen führt? Wie weit darf die Variation der eigenen Schularbeit gehen, ohne jene Grundsubstanz zu zerstören?

Die Fragen wollen nicht einen esoterischen Bereich umfrieden und schützen. Sie verstehen sich nüchtern und rein feststellend und sollen zur gedanklichen wie handlungsmässigen Klarheit anregen. Man bräuchte nur eine weitere Frage noch anzuschliessen, um sofort zu merken, dass es nicht um die Rechtfertigung eines 'Systems', sondern um etwas viel Entscheidenderes geht: Gelten die implizierten Minima des Jenaplans nur für ihn oder offenbaren sie pädagogische Wahrheiten für jede echte Erziehungs- und Bildungsschule. Petersen hat ja nicht an einem speziellen 'Plan' gebastelt, vielmehr allgemeingültige Grundlagen der Schulpädagogik gesucht und praktiziert. Die Bezeichnung 'Jenaplan' kam, wie wir nun schon wissen, nachträglich als pure Erkennungsmarke hinzu und enthält keinerlei inhaltliche Intention.

An dieser Stelle darf mit Nachdruck nochmals betont werden, dass in ähnlicher Weise, wie wir hier

den Jenaplan untersuchen, auch die Schulmodelle der Reformzeit und auch unserer Gegenwart analysiert werden müssen, wenn wir sachliche Vergleiche anstellen und allmählich zur Konzeption einer pädagogischen Grundbeschaffenheit des Phänomens Schule überhaupt kommen wollen, die einleuchtend und verpflichtend wirkt. Einen anderen Weg, den subjektiven Meinungshader zu überwinden, gibt es nicht.

Bei den pädagogischen Minima geht es um die pädagogische Identität des Jenaplans. Wie aber lassen sie sich erschliessen? Auf zweierlei Art: empirisch und mittels logischem Schluss.

Die Methode der empirischen Beweisführung kann hier bloss erwähnt, nicht aber auch erläutert werden. Das theoretisch-logische Verfahren bedient sich folgender Gedankengänge:

a) Wenn die begriffstheoretische Analyse der Schulwelt eine Schichtung der Sachverhalte in zumindest invariable und variable Faktoren erbracht hat, und wenn nun überlegt wird, dass die Invarianz identisch sein muss mit dem Merkmal der Identität der betr. Schulwelt, so folgert zwingend daraus, dass die Summe der Invarianzen gleich ist der der pädagogischen Minima.

b) Die Bedeutung der invarianten Konstitutionsmerkmale besteht in der Unveräusserlichkeit ihres Stellenortes und Stellenwertes; dan Stellenort und Stellenwert sogenannte bezogene Grössen sind und im vorliegenden Falle die Bezogenheit auf die Schulwirklichkeit fixiert ist, so folgert zwingend, dass die pädagogischen Minima durch ihr Bezugssystem in der Schulwirklichkeit definiert werden.

Es hat also nicht nur einem empirischen, sondern auch einen theoretisch-logischen Sinn, d.h. es besteht die wissenschaftliche Notwendigkeit, die pädagogischen Minima einer Schulwirklichkeit auszumachen und zu bestimmen.

Welches sind die des Jenaplans? An erster Stelle sind zweifellos Primat und Funktion der Erziehung anzuführen. Der Jenaplan versteht sich durch und durch als Erziehungs-, d.h. Menschenschule und ordnet diesem obersten Prinzip alles ein und unter. Er ist so strukturiert und geführt, dass Erziehung

allenthalben wirklich auch stattfindet. Der Jenaplan macht deshalb die Gemeinschaft zum Grundsatz seiner Organisation und seiner praktischen Arbeit! Sie ist ihm Mittel, Weg und Ziel.

Daraus ergibt sich als weiteres Zeugnis des Jenaplans sein durchgängiger 'Gruppencharakter'. Die Gruppe (nicht die Jahresklasse, nicht die Intelligenzschicht, nicht sonstige Differenzierungsmöglichkeiten für die Schülerschaft) bildet das Ordnungsprinzip des Jenaplans (Stamm-, Tisch-, Arbeitsgruppe). So vielfältig die Gruppe nach Zusammensetzung, Grösse, Zweck und Funktion auch wechselt, ihr Prinzip bleibt.

Ergänzend und zwangsläufig tritt hinzu das Merkmal der pädagogischen Freiheit. Es birgt zwei Teilinhalte, von denen aber jeder einzelne zentrale Bedeutung besitzt: Freiheit des Persönlichkeitsgefälles und Freiheit des Bildungsgefälles. Jene bedeutet, dass die Schüler nicht nach irgendwelchen politischen, sozialen, schulgesetzlichen, dogmatischen, elitären noch sonstigen künstlichen Massstäben sortiert und auseinandergerissen werden. Sie begegnen einander wie draussen im Leben, unterliegen denselben menschlichen Bewährungsproben. Sie finden zueinander frei und echt, sei es, dass sie auf Grund gleicher menschlicher Reife zueinander streben, sich mit ihren Verschiedenartigkeiten ergänzen oder auch nur streckenweise einander brauchen, sich raten und helfen. Das Persönlichkeitsgefälle wird im Jenaplan positiv genutzt, selbst dann, wenn Schwierigkeiten entstehen. Das ist aber nur möglich, weil jedes Kind im Rahmen des menschlich Zuträglichen das Recht auf sich selbst in Wort und Tat eingeräumt bekommt. Du-Verbundenheit schliesst Selbstwerden mit ein und umgekehrt.- Das Bildungsgefälle wird nicht einem Schultyp, einer Unterrichtsform oder gar einer Methode zuliebe gewaltsam oder bürokratisch reduziert mit dem Ziel einer möglichst weitgehenden Uniformität der Begabungen und Schulklassen, vielmehr auch seinerseits positiv genutzt. Es bietet reiche Möglichkeiten gegenseitiger Anregung, Hilfe und Korrektur.

Mit dem Prinzip der pädagogischen Freiheit wird ein weiteres mit gesetzt: das der Entwicklungsfreiheit. Es wirkt sich vielseitig und äusserst nachhaltig aus. Zunächst räumt es die Möglichkeit horizontaler und vertikaler

Individualisierung ein. Horizontal: der Schüler kann sich in der Breite seiner Fähigkeiten, Meinungen und Interessen wirklich bewegen und so sich kennen und beurteilen lernen, um schliesslich den ihm angemessenen Bildungsweg zu beschreiten bis hin zur Berufsfindung. Vertikal: Überall dort, wo es um 'Leistung' im Sinne von Wissen und Können geht, werden die Begabten und jene mit grosser Entwicklungsenergie nicht zurückgehalten; sie können voran- und vorausseilen, ohne deshalb von ihren Kameraden in der Gruppe endgültig separiert zu werden. Die weniger Begabten und jene mit einem etwas langsameren Entwicklungstempo können ihr Schrittmass einhalten, ohne dass sie zurückgelassen werden. Die Praxis zeigt, dass diese Freiheit der Differenzierung nicht nur inter-, sondern auch intraindividuell sich auswirkt. Der nämliche Schüler bewegt sich in den einzelnen Leistungsfächern durchaus auf unterschiedlichen Niveaustufen.- Zur Entwicklung gehört aber auch, dass mit der Forderung nach Hygiene und Gesundheit Ernst gemacht wird: Turnen, Sport und Wanderungen genügen nicht, im Unterricht selber muss Freiheit der Bewegung herrschen, und das Prinzip des Rhythmus' prägt das gesamte Schul- und Unterrichtsleben bis hin zum Wochenarbeitsplan. Es gehört ferner hierher, dass die Ganzheit des Menschenwesens respektiert wird, u.a. auch dadurch, dass dem Rhythmisch-Musischen das ihm gebührende Gewicht garantiert wird.

Erst wenn dem bisher Gesagten Genüge geleistet wird, hat es einen Sinn, von organischer (also echter, individueller, entwicklungsgemässer, persönlichkeitsgebundener, einverleibter, wirklich in Besitz genommener) Bildung zu sprechen, der sich der Jenaplan verpflichtet fühlt.

Den Jenaplan kennzeichnet ferner, dass sich alles Leben und Arbeiten in ihm in klar strukturierten und erkennbaren Situationen gliedert, ablöst und sich in ihnen verwirklicht. 'Situationen' bilden die Einheiten des pädagogischen Lebens, nicht die 'Stunden'. Situationen sind terminier- und definierbare Einheiten mit rhythmischer Abfolge. Diese Situationen setzen dem planenden, lenkenden und gebietenden Wirken des Lehrers Raum, Grenze und Inhalt.

Das will betont sein, wenn es heisst: im Jenaplan versteht der Lehrer seine fachmännische Aufgabe

im Sinne pädagogischer Führung. Als der Reifere, der Wissende und Weisere bleibt der Lehrer konstitutiv für den Jenaplan — nach Petersens eigenen Worten. Zwischen Führung und Situation besteht ein wechselseitiger Bezug, der — wenn noch weitere Bezugsglieder genannt werden, die er mit umschliesst — folgendes Relationsgefüge aufweist: Situation — Führung — Lernen — Handeln.

Wir stossen damit überhaupt auf ein intimes Strukturprinzip des Jenaplans, das besagt: Zwischen den Organisationsformen der Situationen und ihrem pädagogischen Funktionsspiegel besteht eine gesetzmässige wechselseitige Abhängigkeit.

In diesen Zusammenhang gehört hinein, dass im Unterricht des Jenaplans das pädagogische Arbeitsmittel seine anreizende, vermittelnde, entwickelnde und korrigierende Rolle breit entfalten kann.

Überprüft man den Pulsschlag der gesamten Schulwirklichkeit auf Grund des bisher Angeführten, so wird man inne, dass sie so strukturiert und gelenkt wird, dass in ihr reiche erzieherische und bildnerische Kräfte entbunden werden, und zwar so, dass ein ununterbrochenes Zusammen- und Wechselspiel intentionaler und funktionaler Kräfte stattfindet, denen ein feinsinniger Regelmechanismus von Angebot — Nachfrage — Antwort — Erfüllung innewohnt. Diesen Tatbestand meint der Jenaplan, wenn er sich lebensecht nennt und gibt.

All das findet nun seinen Ort und vollzieht sich im Bereich der Schulwirklichkeit, eine Bezeichnung, die sich uns jetzt mit Inhalt gefüllt hat. Der Jenaplan löst 'Schule' nicht auf, sondern macht sie nur 'natürlich'. Er bleibt sich seines Charakters als pädagogische Institution bewusst. Hier erweist sich sein pädagogischer Realismus, der ihn auch offen hält für die neuen Forderungen der Zeit, ihn aber auch fest hält in der Verantwortung für das Kind.-

Mit diesen Angaben meinen wir, die 'pädagogischen Minima' des Jenaplans hinlänglich und zureichend aufgedeckt zu haben. Zu beachten (bzw. zu wiederholen) wäre nur noch, dass es sich bei ihnen nicht bloss um Ideen oder Prinzipien handelt, die lediglich in einem literarischen Werke Petersens existieren. Es handelt sich um konkretes Leben, das

jeden Tag, hier und jetzt, gewagt, eingelöst, verfehlt und erneuert wird — wie eben Leben überall gelebt wird.

Wer vom Jenaplan spricht, muss diese Tatbestände im Auge haben, wer Jenaplan praktiziert, muss sie zu seiner Schulwirklichkeit integrieren. Wir überlassen es dem Leser zu befinden, ob diese Tatbestände, von uns als die pädagogischen Minima des Jenaplans angesehen, bloss 'spezifisch' sind und insofern nur für den Jenaplan zutreffen, oder ob nicht in ihnen allgemeingültige Merkmale enthalten sind, die verpflichtend für jede Schule gelten, will sie echte, in solchem Selbstverständnis auch kindgemässe Erziehungs- und Bildungsstätte sein. Wir behaupten dies und meinen, die Leistung des Jenaplans besteht zuletzt und zuvorderst darin, dass er die beweiskräftige Probe geliefert hat, wie und dass solche Schulwirklichkeit grundsätzlich und überall möglich ist.

Um diese Schulwirklichkeit geht es, nicht um den 'Jenaplan'!

1. vgl. Hans Mieskes, Schulwirklichkeit und Menschwerdung. Innere und äussere Schulreform in Theorie und Praxis. München 1956, S. 19 ff.

2. vgl. a.a.O. S. 23 ff.

WEST SUSSEX COUNTY COUNCIL

Chichester Child Guidance Clinic

Applications are invited for the appointment of **PSYCHIATRIC SOCIAL WORKER** at this clinic.

Salary (£891 to £1,209) and conditions of service in accordance with Whitley Council recommendations. Travelling and subsistence allowances payable. Opportunities for research and training sessions at the clinical psychiatric unit at Graylingwell Hospital and to attend case discussions with PSW's in neighbour Counties. The local APSW branch is also planning another Family Discussion Bureau Seminar soon. The Consultant Psychiatrist, Dr. M. Duncan (tel. No. Chichester 3418) will be glad to discuss the post informally with interested candidates.

Applications to County Medical Officer of Health, County Hall, Chichester.

Die Jenaplanschule als Weg des Kindes

Heinz Kumetat

Die Schule sollte — aus *pädagogischer* Sicht —
dreierlei berücksichtigen:

1. die gesellschaftlichen und wirtschaftlichen Verhältnisse;
2. das Kind, wie es heute ist;
3. die Erkenntnisse der Zeit
(anthropologisch-pädagogisch-psychologisch).

1. Die gesellschaftlichen und wirtschaftlichen Verhältnisse

Die automatisierte Wirtschaft und die pluralistische, demokratische Gesellschaft verlangen vom Menschen: Mobilität, Arbeitshaltung, Selbständigkeit, Sachlichkeit, Rationalität, Verantwortungsbereitschaft und Partnerschaftlichkeit. Ein gutes grundlegendes Können und Wissen ist dabei vorausgesetzt. Diese Eigenschaften braucht der Arbeiter in der automatisierten Wirtschaft, da er vielfach mit wertvollen Maschinen umgehen muss. Oft wechselt er den Arbeitsplatz und Maschine und Arbeitsweise verändern sich ständig. Durch fehlende Entschlusskraft können leicht kleine Fehlhandlungen entstehen, die aber große Verluste zur Folge haben.

Ebenso wie der Arbeitsplatz stellt auch das große Konsumangebot starke Anforderungen an den Menschen. Nur verantwortungsbewusste Sachlichkeit und rechte Werten können ihm zur Daseinsbewältigung verhelfen.

Das Ziel, zu dem die Schule verhelfen soll, ist in drei Forderungen zusammen zu fassen:

1. angepasstes Arbeitsverhalten;
2. humanes Sozialverhalten;
3. sinnvolles Kulturverhalten.

Die automatisierte Wirtschaft klagt bei den Lehrlingen über Uninteressiertheit, Unbeständigkeit, mangelndes Selbstvertrauen, Kontaktlosigkeit und eine fehlende Grundeinstellung zur neuen Existenz.

2. Das Kind, wie es heute ist

Das Kind unserer Zeit ist nicht schlechter als früher, aber es ist anders. Das heutige Kind leidet an seiner Diskrepanz zwischen körperlicher und seelischer Reife. Die Leistungen in Einzeleigenschaften zeigen eine größere Streuung als früher. Es fehlen dem Jugendlichen, der in einer technisierten, differenzierten Welt aufwächst, wichtige ursprüngliche Erfahrungen. Andererseits wird er durch eine Vielfalt von flüchtigen Eindrücken überfordert. Die Schule steht mithin in ihren erzieherischen Bemühungen vor neuen Aufgaben. Sie muss für ein Klima sorgen, in dem das Kind leben kann und will; die Schule muss Lebensstätte sein und echter Partnerschaftlichkeit Raum geben. Andererseits wird der Unterricht durch Differenzierung zur Individualisierung führen müssen; und zu dem vollen Leben das sie pflegt und sich entfalten lässt, gehört auch die Besinnung auf die Besonnenheit.

3. Die Erkenntnisse der Zeit

Unser Leben besteht in der Form des Werdens. Dieses 'Menschwerden' vollzieht sich in Freiheit, indem der Mensch sich mit der Welt auseinandersetzt, mit der Natur, den Dingen, den Kulturdingen, den Gedanken und den Menschen. Dabei gerät der Mensch in Situationen. Im Unterschied zum Tier stellen ihn diese Situationen vor echte Entscheidungen. Der Mensch kann sich sachlich oder unsachlich verhalten; er kann dem Gegenstand, dem Wesen Gerechtigkeit widerfahren lassen, er kann 'Dienst' an der Sache tun oder er kann die Dinge 'Vernutzen'. Er kann sich mitmenschlich verhalten oder lieblos handeln. Gerät der Mensch in eine Grenzsituation, so fragt er nach dem Sinn des Daseins; vor dem 'Grund des Seins' (Petersen) erfährt er, was die Situation von ihm fordert. Er handelt nicht in erster Linie zu *seinem* Besten sondern versucht, der Sache und dem Du in ihr Sein zu verhelfen. Vielleicht 'wird' er selbst darüber; es ist zu hoffen, aber dies lässt sich nicht verfügen.

Dies 'Erwachsenwerden' vollzieht sich solcherweise aber in zwei Bahnen. Der kleine Mensch möchte ein 'Ich' werden, er möchte seinen Willen, seine Kräfte, seine Individualität entfalten. Dafür braucht er Freiheit, in der er die Welt auf seine Weise erobern und erleben darf. Andererseits sucht der Jugendliche Hilfe auf seinem Weg in die Welt. Er schaut nach dem Größeren aus und will an der

Hand genommen sein. Noch ist ihm der Zwang der Ordnungen, der Aufgabe, der eingeteilten Zeit, des Systematischen, des Rationalen fremd. Er möchte aber in dieser Welt etwas gelten und er musz einmal in dieser Welt leben können ohne seine Individualität zu verlieren, d.h. er musz die Bindungen dieser Welt in Freiheit annehmen, sodasz dieser Raum der Vorschriften, Anordnungen und des Systems ihm nicht zu einer Zwangsjacke wird, die ihn am Leben hindert. Dann kann ihm dieser Raum sogar zu einem Bereich der Welt werden, der ihn in fruchtbare Situationen führt. In dem Masz, wie es ihm gelingt, sie zu meistern, werden sie ihm selbst in das eigene Sein verhelfen.

Der Mensch, der so aufwächst, kann auch den Forderungen standhalten, die die Gesellschaft und die Wirtschaft heute an ihn stellen. In der pluralistischen, demokratischen Gesellschaft mit ihrer Freiheit und ihren Anforderungen und ihrem gewaltigen Konsumangebot musz er eine grosze Mündigkeit besitzen. Er musz werten, sich entscheiden und verantwortlich handeln können. Er musz seine Meinung vertreten können, aber dem Nächsten das gleiche Recht wie sich selbst zugestehen. Der Arbeitsplatz in der automatisierten Wirtschaft verlangt von ihm Verantwortungs bewusstsein, Partnerschaftlichkeit, Wendigkeit und Selbständigkeit. Diese Eigenschaften, Haltungen und Gesinnungen konnten in ihm wachsen, weil er sich in echten Situationen in Freiheit mit den Dingen, Wesen, Menschen und auch mit den Bindungen und Ordnungen auseinandergesetzt hat. Petersen sagt: 'Nur dadurch, dasz einem Menschen etwas zum Problem, also wirklich fraglich, d.i. gleich einer Frage wird, wird dieses Etwas, ein Mensch, eine Sache, ein Verhältnis usw. ganz allein Anlasz zu neuen Einsichten, Erkenntnissen, zu neuem Können und damit zugleich zu einem bildenden und darüber hinaus vielleicht sogar zu einem erzieherischen Wert für das Menschenkind.' Wo dieses eintritt, dort ist wiederum der Situationsbegriff auch insofern ganz erfüllt, als das Kind, der Jugendliche als gesamte Person beansprucht wird; 'jeder musz sich als Gesamtheit einsetzen, um die Frage zu lösen.'

Grundvoraussetzungen für die Schule

Für die Schule als Weg des Kindes ergeben sich mithin zwei Grundvoraussetzungen:

- 1) die Dinge müssen in der Schule, so wie sie in Wirklichkeit sind, vorkommen (Führungslehre S. 185/186), und das Kind musz zu ihnen ungehindert Zugang haben (Führungslehre S.30);
- 2) die Menschen müssen in freier Entscheidung Beziehung zueinander aufnehmen können, sodasz der Jugendliche in Situationen gerät, die seine Person zum Werten, Entscheiden und Handeln aufrufen (Führungslehre S. 24).

In diese anthropologische Sichtweise fügt sich die heutige Auffassung des natürlichen Lernens. Vertreter der Pädagogischen Psychologie stellen fest, dasz in dieser Lage das Lernen besonders günstig verläuft. Der Mensch ist mit Leib, Seele und Geist angesprochen; aus Interesse, Frage und Widerstand wird er spontan tätig; er gerät in eine Not, er steht vor einer Frage, vor Widerständen und nun versucht er, seine Aufgabe zu lösen. Er erfasst mit allen Sinnen, erlebt, versucht, macht Umwege, untersucht, überlegt, vergleicht. Er hat Zeit und Möglichkeiten zu 'Versuch und Irrtum', er kann sich Hilfe holen, es kommt zu einem Gelingen, zu Einsichten, Erfahrungen, Lösungen und Erkenntnissen.

Stilwandel im Verhältnis Schüler-Schüler-Lehrer

Im Einzelnen bedeutet dies für die Schule zu allererst eine Umwandlung ihres Lebens- und Arbeitsstils. Neue Methoden allein helfen nicht. Es kommt auf den Geist an, von dem sie getragen sind.

Klasse und Schule sind ein Lebenskreis von Menschen, die ein gemeinsames Werk verrichten. Vom Schüler aus gesehen ist es das Werk der Eroberung der Welt; angefangen von der sichtbaren, greifbaren Welt bis hin zur Welt im Buch und zur Welt der Gedanken. Vom Lehrer aus gesehen das Werk der Erziehung. Anschliessend an die oben zitierte Stelle fährt Petersen fort: 'Mit diesem Ansatz haben alle angewandte Erziehungswissenschaft und alle Pädagogik heute eine ganze Wendung der bisherigen Praxis gegenüber vollziehen müssen. Vor allem werden die Stellung des Führers und die Notwendigkeit wie die Eigenart der menschlichen Beziehungen innerhalb jeder echten pädagogischen Situation gesehen. Zu ihrer Begründung ist stets der Gegensatz von reiferen und weniger reifen Menschen erforderlich, und zwar als ein wirksam werdender Gegensatz. Erziehung zwar geschieht. Sie geschieht auch durch

die Natur unbewusst. Doch deckt jede gründliche Analyse der erzieherischen Situation eine geistige Ueberlegenheit des in ihr jeweils führenden Menschen auf. Es gibt also Situationen, in denen z.B. das Kind die höhere Geistigkeit bekundet und damit im Verhältnis der Wechselwirkung, in dem es mit erwachsenen Menschen steht, den machtvolleren Einfluss ausübt.¹ Ähnlich heisst es bei Petersen in der Schrift 'Ursprung der Pädagogik' 'Der Mensch bedarf des andern . . . (ausserdem) um seiner wesentlichen Vollendung willen. *Ich und Du stehen in unaufhebbarer Wechselbeziehung*; eins setzt und hebt auf das andere . . . Das Eigene könnte ohne das Gemeinschaftliche gar nicht zur Entfaltung kommen, niemals gelänge es ausserhalb des geistigen Zusammenhangs, sondern nur in ihm und an ihm. Darum nennen wir in der Erziehungspraxis *das Du konstitutiv für die Entfaltung und Vollendung des 'Ich'*. Es wächst ein jeder am andern; und der andere ist, gerade auch als Gegensatz zu mir, nötig zu meiner Entwicklung.'²

Die Jenaplanschule beginnt schon im ersten Schuljahr damit, zur Hilfeleistung aufzufordern. Helfen, Rücksichtnehmen, sich helfen lassen führen dann unter den Schülern zu einem gesitteten Umgangston und zu einem Lebensstil, in dem die Ordnung von der Sache, dem Werk und der Gruppe ausgeht und nicht von äusserer Autorität. Herein- und Herausgehen, Benutzung der Wasserleitung und der Toilette, Holen der Arbeitsmittel, gegenseitige Hilfe bei der Einzel- und der Gruppenarbeit sind nach dem Mass der Mündigkeit in die Verantwortung der Schüler gegeben. Sie werden nicht in allem 'bewahrt' (damit nichts passiert), sondern sie können sich 'bewähren'. Darin liegt immer ein Wagnis. Aber nur wer dieses Wagnis eingeht, kann hoffen, seinen Schülern ein Helfer auf ihrem Wege der Menschwerdung zu sein. Denn 'Sittlichkeit reift nur in Verantwortung, Verantwortung nur in Lebensvollzug, Lebensvollzug in politisch-sozialer Existenz'.³ Die Schüler bestimmen und gestalten daher auch aus eigener Verantwortung das Gemeinschaftsleben der Schule mit. Sie planen den gemeinsamen Wochenbeginn mit Lied und Spruch und die gemeinsamen Wochenendfeiern, die vielleicht jeweils von einer Klasse getragen wird.

1. Peter Petersen, Führungslehre S. 21/22.

2. Peter Petersen, Ursprung der Pädagogik, Walter de Gruyter, Berlin und Leipzig, 1931, Seite 93/94 und 85.

3. Theodor Wilhelm, Pädagogik der Gegenwart, Alfred Kroner Verlag, Stuttgart, 1959.

Unterricht in dieses Leben eingebettet

In dieses Leben ist der Unterricht eingebettet. Er zerstört nie die Pädagogische Situation, sodass der Schüler immer wieder als ganzer Mensch herausgefordert ist, zu handeln und tätig zu werden. Das wird möglich, weil das Kind mit den Dingen, wie sei wirklich sind, 'Umgang' pflegen darf. Nicht abstrakte Elemente werden dem Kind gereicht, damit es die Welt daraus zusammenbaut, sondern die Wirklichkeit selbst in ihrer Ganzheit steht in kleinen, abgeschlossenen Wirklichkeitsausschnitten zur Verfügung. Das Kind kann in Ruhe und Ehrfurcht die Dinge ergründen und zwar auf seine Weise, mit seinen Kräften, aus seiner Blickrichtung.

Der Lebenskreis, der wesentlichster Bestand der pädagogischen Situation ist, ist nach Petersen problemhaltig was (voll verdeutscht) heisst, dass er Fragen die Fülle enthalte. 'Damit', sagt er, 'sind nicht Fragen gemeint, die nur oder auch nur in erster Linie der Lehrer stellt, indem er fragt oder zeigt u. dgl., sondern die Gegenstände, menschlichen Verhältnisse, Geschehnisse, Entwicklungen, Verwicklungen, kurz alle Beziehungen innerhalb dieser planvoll gestalteten Welt tragen einen natürlichen oder einen absichtsvoll verstärkten Aufforderungscharakter: "Bitte frage mich! Tu dies oder das mit mir! Was bin ich? Was kannst du mit mir tun? Wie heisse ich? Magst du mich?" und hundert Fragen dieser Art mehr.'

Vielfach krankt der Unterricht daran, dass er den Umgang mit den Dingen geringer schätzt als abstrakte Denktätigkeit. Das Gespräch ist die Stelle, an der sich zuerst erweist, wie schädlich es ist, den Erkenntnisweg abzukürzen. Hier ist ein Umdenken unerlässlich. Bei Guardini heisst es: 'Worum es geht, sind das lebendige Auge, das Ohr, die Hand, mit einem Wort, die Sinne, deren Zusammenhang jeweils von den äusseren Zellen bis ins Herz und den Geist reicht. Die Dinge müssen wider gesehen, gehört, gegriffen, geschmeckt werden, dann kann erst wieder das Denken, und zwar ein ebenfalls regeneriertes, einsetzen, welches der Wirklichkeit gehorsam ist . . ., fähig sie zu benennen, zu verstehen und aus ihr "Welt" zu bauen.'

Ich möchte dies mit einem Beispiel eines Kreisgespräches illustrieren:

Sachbegegnung im Kreis einer Untergruppe
(Lehrerin Nolden; Leitung der Stunde
Praktikantin Otto. Zwei Aehren gehen im Kreis
von Hand zu Hand. Der Blickrichtung der Meisten
ist dem zugekehrt, der gerade die Aehre
in der Hand hält):

Ursula	(2. Schulj)	Das ist dasselbe wie wir gestern hatten.
Marita	(3. Schulj)	Nein Ursula, das ist was anderes, das ist Weizen, gestern das war Roggen.
Marita	(1. Schulj)	Hier sind nicht so lange Härchen dran.
Maria	(2. Schulj)	Der Stil, wo das Wasser durchkommt, ist dicker.
Bruno	(1. Schulj)	Der ist auch härter.
Hans	(2. Schulj)	Die Aehre ist dick.
Gudrun	(1. Schulj)	Da ist ein grösseres Loch am Stil unten.
Horst	(1. Schulj)	Warum ist das Loch grösser?
Maria	(2. Schulj)	Die Aehre ist viel grösser, die musz auch mehr Wasser haben. Durch das Loch kommt das Wasser rauf.
Werner	(3. Schulj)	Das wollte ich auch sagen. An dem Stengel konnte man auch sehen, wo die Körner sitzen. Sie sitzen in einer Schale.
Hans	(2. Schulj)	Sitzen die Körner an der Schale fest oder können die wegfliegen?
Toni	(1. Schulj)	Aus Weizen macht man Brot.
Evelyn	(3. Schulj)	Toni, der Ulrich hatte doch eine Frage, ich wollte was dazu sagen: Die Körner sitzen fest.
Hans	(2. Schulj)	Wie denn?

Maria	(2. Schulj)	Die sind angewachsen.
Hans	(2. Schulj)	Dann kriegt sie der Bauer ja garnicht raus!
Toni	(3. Schulj)	Die hängen nicht fest, die liegen da nur in der Schale drin. Guck mal Ulrich, die Schale liegt um die Körner drum wie ein Mantel.
Werner	(3. Schulj)	Die Schale hält die Körner fest.
Frl. Otto		Man sagt Spelzen.
Toni	(3. Schulj)	Die Körner, das sind ganz kleine, runde Perlen, wie Erdnüsse so gelb.
Marita	(3. Schulj)	Ich hab' ne Frage. Warum sind die Härchen so klein?
Cilly	(3. Schulj)	Das ist eine andere Sorte, es gibt viele Sorten.
Marita	(1. Schulj)	Der liebe Gott hat das so gemacht.
Bernd	(2. Schulj)	Die sind sicher noch nicht fertig gewachsen, die wachsen noch weiter.
Ernst	(3. Schulj)	Bernd, das glaube ich aber nicht, dasz die noch weiter wachsen und noch länger werden. Guck mal, der Weizen ist ja schon reif.
Frl. Otto		Fein Ernst, die Härchen beim Weizen bleiben so klein, sie gehören zu den Spelzen.
Bruno	(1. Schulj)	Unten sieht es so aus, als wenn es Stroh wäre.
Cilly	(3. Schulj)	Das ist ja auch Stroh!
Bernd	(2. Schulj)	Wenn die Körner heraus sind, kommt das in den Stall für die Tiere.

Marita (1. Schulj) Die legen sich drauf. Das ist das Bett für die Tiere. (Es folgt noch genauere Klärung über das Dreschen und über den Unterschied zwischen Weizen und Roggen.)

(Praktikumsbericht: Ursula Otto, P. H. Köln. 1962.)

Zietz hat überzeugend dargestellt, wie unwirksam ein Unterricht ist, der nicht von der augenblicklichen 'Welt-anschauung' des Einzelnen ausgeht. Es lässt sich niemand ein fertiges Erkenntnisgebäude überstülpen.

Das Gespräch ist eine Form individuellen Schaffens in der Gemeinschaft. Darin liegen Umwege begründet. Daraus versteht sich die Zurückhaltung des Lehrers, der weiß, dass es erfolglos ist, seine Erkenntnis auf dem kürzesten Weg und aus seiner Weltansicht den Kindern zu vermitteln. Er nutzt dann seine Zeit, wie Langeveld sagt (Schule als Weg des Kindes) aber nicht die Zeit der Schüler.

Mit zunehmender Reifestufe dringt das Fragen vom 'Bedeutungsaspekt' über den 'Strukturaspekt' zum 'Begründungsaspekt' (E. Kley). Oft nimmt der Denkvorgang im einzelnen Gespräch seinen Weg vom 'Wozu?' über das 'Wie?' (ist das Ding, wie sieht es aus) zum 'Wieso, weshalb?' Damit es dazu kommt muss die pädagogische Situation nach der Definition Peter Petersens erfüllt sein, muss die Sache selbst da sein, die eine Fülle von Fragen enthält. Peter Petersen schätzt gerade am Gespräch in der Schule das dem Gespräch und zwar auch dem Gespräch der Schüler Eigene, den Umweg und die Eigenwege der Schüler. Des Kindes Neugierde ist noch nahe dem echten, tiefen Sich-Wundern, das aller Philosophie Anfang ist. Welcher Fehltritt daher, dem Kinde Regelgebundene Wege beim Anschauen, beim denkenden Erarbeiten usf. zu weisen.

Dieser Lernprozess kann nur vor sich gehen, wenn das Kind in der Schule annähernd so eigentätig und natürlich ist und so handelt wie im auserschulischen Leben. Peter Petersen ist dieser Wurf in der Jenaplanschule weitgehend gelungen, indem er den Schulweg des Kindes anthropologisiert, ihn beständig durch kindeigene

Situationen führt, die dem natürlichen Leben abgelauscht worden sind. In der freien Stillarbeit, in der Gruppenarbeit und im freien Kreisgespräch haben die Kinder häufig Gelegenheit, die Sache selbst in die Hand zu nehmen zu be-greifen. Schauen, Anwenden aller Sinne, natürliche Wiszbegierde, vermuten, selbständiges Ergründen und positives Klima (Könnenbewusstsein, Anerkennung in der Gruppe stellen alle unter das Gesetz der Sache. In dieser Weise gedeiht die Fragehaltung als Frage an die Welt.

Vorzeitige Rationalisierung wird in der Jenaplanschule vermieden. Der Schüler gelangt zu echten, individuellen Gestaltungen im freien Sprechen, im Aufsatz, Malen, Werken und Spielen. Was er allein oder mit Hilfe der Tischnachbarn erlebt, erfahren. erkannt und geschaffen hat, bringt er vor der ganzen Gruppe (Klasse) zur Diskussion oder bietet es dar. So wechseln alle Tätigkeiten wie im Leben sinnvoll miteinander ab: Gespräch, Arbeit, Spiel und Feier. Es kommt zu stillem Besinnen, Ergründen und Arbeiten, zu gemeinsamen Diskutieren, zum Gestalten und zum Darbieten. Alles einzelne Tun ist zugleich Funktion im Leben der Gruppe. So ist auch der Aufsatz Mitteilung an die Gruppe, bevor er in Reinschrift in die Eigenmappe des Schülers eingeklebt wird. Größere Vorhaben verlangen den Einsatz der Arbeitskraft der ganzen Gruppe, in der die einzelnen Tischgruppen nach Anlagen, Kräften und Fähigkeiten ihren Teil zum Werk beitragen.

Freiheit und Bindung

Der Raum der Freiheit, der, wie wir gesehen haben, in der freien Stillarbeit, in der Gruppenarbeit, im freien Kreisgespräch, in Spiel und Feier in der Jenaplanschule seinen vollgültigen Platz hat, fordert den Raum der Bindung, des systematischen Lernens und des orientierenden Wissens. In einer vollständig individualisierenden Schule wären Gemeinschaftsformen wie Kreis, Gruppenarbeit und Feier genau so wenig durchzuführen — wenn auch aus anderen Gründen — wie in der traditionsmäßigen Jahresklassenschule mit durchgehendem Frontalunterricht. Die Befreiung vom vermassenden Frontalunterricht fand Petersen nicht im Prinzip des Individuellen, sondern im Dialogischen.

Trotz der Tatsache, dass Petersen, entsprechend den anthropologischen Erkenntnissen dem Dialogischen in Erziehung und Unterricht in der Jenaplanschule einen bedeutenden Platz eingeräumt hat, hat er andererseits den Wert sowohl des Frontalunterrichtes wie der individuellen Übung anerkannt und ihnen neben dem gruppenmäßigen Lernen einen eigenen Raum zugewiesen. Im individuellen Lernprozess eignet das Kind sich vor allen Dingen in eigenem Tempo die Fertigkeiten im Lesen, Schreiben und Rechnen an. Neben dem ergründenden, untersuchenden und versuchenden Lernen darf aber nach Petersen auch das systematische Lernen, und das Sich-Aneignen orientierenden Wissens durch Frontalarbeit Lehrervortrag und straffergeführtes Lehrgespräch nicht fehlen. Alle diese Lern- und Lehrformen haben ihre Berechtigung, jedoch keine mit Ausschließlichkeit. Petersen anerkennt den Wert des Lehrervortrags, des systematischen Lernens, des orientierenden Wissens, der individuellen Übung, der gemeinsamen **Ergründung**. Grundbedingung ist, dass die Lehr- und Lernformen weder verstoszen gegen die Arbeits- und Denkart des Kindes noch gegen die innere **Gesetzlichkeit** des Stoffes. Das gebundene Lernen hat in der Jenaplanschule seinen Platz im Fachunterricht (Physik, Mathematik, Fremdsprachen), im Lehrgang oder Kurs (Orthographie, Grammatik, Rechnen, usw.). Neben oder nacheinander zeigen sich also im Bild der Schule: Fach- Gesamt- und Epochalunterricht; Einzel- Gruppen- und Frontalarbeit; Darbieten, Entwickeln und selbständiges Erarbeiten, Aufnehmen und Gestalten.

Der Jenaplan ein Ausgangsmodell

Der Jenaplan stellt ein sehr offenes und auch wandlungsfähiges Ausgangsmodell dar, das in einer glücklichen Synthese Hilfe bietet, die Forderungen, die von der Anthropologie, der Erziehungswissenschaft und der Psychologie an die heutige Schule gestellt werden, zu verwirklichen. Wie sehr der Jenaplan als eine Antwort auf die Frage nach der zeitgemäßen Schule angesehen werden kann, geht auch aus der Erziehungslehre Petersens hervor: 'Erziehung geschieht immer, überall, ist im Sein mitgegeben. Der Mensch wird zum Menschen durch Erziehung. Vergeistigung geschieht am Du.' Daher verlangt Petersen in der Schule: freie Vergesellschaftung. 'Unterricht bedeutet somit im erziehungswissenschaftlichen

Sinn: mit Ehrfurcht vor dem Leben und unter der Idee der Erziehung zu Bewusstheiten, Kenntnissen und Fertigkeiten führen'. Die pädagogische Situation darf nie zerstört werden, weder vom Gruppenführer noch vom Kind. **Falls die Definition der pädagogischen Situation erfüllt ist, sind Tätigkeitsdrang, Bewegungstrieb, Lerntrieb und Gesellungstrieb nicht Störenfriede, sondern Helfer.** In der Jenaplanschule stehen alle unter dem 'Gesetz der Sache' und dem 'Gesetz der Gruppe'. Der Lehrer ist 'Führer tätiger Kinder'. In dieser Situation steht der Jugendliche wie der Lehrer in den Spannungen, die sich in den Bereichen Natur-Menschenwelt-Gott ergeben.

Petersen hat das alles erkannt, und er hat aus seinen Erkenntnissen die unausweichliche Schlussfolgerung gezogen, dass diese Fragen nur gelöst werden können von der inneren Schulreform her, wenn zunächst das ganze Schulleben neu gestaltet wird. Vordergründig wichtig war dabei für Petersen das Ersetzen der Jahresklasse durch die Stammgruppe.

Der Unterricht in der Jenaplanschule

Werfen wir einen letzten zusammenfassenden Blick auf die Gestaltung des Unterrichtes. Drei Gebiete stehen an erster Stelle:

- 1) die Wirklichkeitsgehalte;
- 2) der rhythmische Wochen-Arbeitsplan;
- 3) die natürlichen Formen der Auseinandersetzung mit dem Gegenstand.

Die Wirklichkeitsgehalte

Oben ist bereits darauf hingewiesen, dass sie aus problemhaltigen Situationen in den Bereichen Natur-Menschenwelt-Gott ersprieszen und eine konkrete Form erhalten im Schulleben, in den Ordnungen, in bestimmten Arbeitsweisen (Ganzheiten, Vorhaben), im handelnden Umgang miteinander in der Begegnung mit den Dingen selbst; im Erforschen der Umwelt, die Natur, Kultur, Menschen, Betriebe und Technik umfasst.

"CREATIVE LIVING" SUMMER SCHOOL,
Mansfield College, Oxford. 31st August to 7th
September. Expression in Painting, Music, Acting,
Writing.
Apply to: Miss J. Lindsay, Killiney, Pasture Road,
Letchworth, Herts.

Der rhythmische Wochenarbeitsplan

In der Jenaplanschule ist der Fächerstundenplan ersetzt durch einen rhythmischen Wochen-Arbeitsplan, in dem Gespräch, Arbeit, Lehrgang, Spiel und Feier sich sinnvoll wie im Leben abwechseln. Den Mittelpunkt des Wochenplanes bilden die Doppelstunden für den Kernunterricht (=freie Einzel- und Gruppenarbeit, Kreis) usw.

Die natürlichen Formen der Auseinandersetzung mit dem Gegenstand

Diese umfassen:

Einzel- und Gruppenarbeit,
Spiel,
Feier,
Kurse.

Eine Schule, die sich ihrer Aufgabe voll bewusst ist, kann soviel Leben beinhalten, wie die Familie, der Beruf oder der Verein. Sie ist eine natürliche Schule, wenn sie das Recht des einzelnen Jugendlichen ebenso ernst nimmt, wie das Recht der Gesellschaft mit ihren zeitgebundenen Anforderungen. Lehrer und Schüler stehen in dieser Schule unter den gleichen Gesetzen: unter dem 'Gesetz der Sache' und dem 'Gesetz der Gruppe'.

Der Jenaplan ist ein System, das dazu anregt, auf die Erkenntnisse der Wissenschaft und die Forderungen der Zeit zu reagieren. Mit ihrer Tendenz zu Sachlichkeit und Mitmenschlichkeit und ihrem Formenreichtum, der jede Einseitigkeit vermeidet, ist die Jenaplanschule für das Kind ein gangbarer Weg. Sie ist der Weg des Kindes zum mündigen Menschen in der heutigen Gesellschaft.

PRÉCIS

SUMMARY:

A Way of Life for the Child

Society will eventually demand from our children knowledge, responsibility and tolerance towards their fellow-beings. Only by *experiencing* how to gain knowledge, by having an opportunity to be responsible, by being able to be tolerant to others, can the child achieve all this.

Thus the school must try to create the reality of the outside world within its four walls; and adults and children must *together* set and solve decisions and value judgments.

LOOK OUT

Dr. James L. Henderson's Look Out articles, January 1963 - December 1964, are now ready in booklet form, price 5s. 6d. post free. Apply to: The New Era, Mall Cottage, Chiswick Mall, London W4, England; or to Miss Moyse, NEF, 55 Upper Stone Street, Tunbridge Wells, Kent, England.

Children learn as much from each other as from adults. They need the freedom to converse (in school), for social and intellectual growth can only take place in the rapport between the 'I and the Thou'.

PRÉCIS

Une façon de vivre pour l'enfant

La société exigera éventuellement de la part de nos enfants la connaissance, la responsabilité et la tolérance envers ses camarades d'études. L'enfant ne peut accomplir tout ceci qu'en faisant lui-même l'expérience de gagner des connaissances, ayant l'opportunité d'être responsable et faisant usage de tolérance envers les autres.

L'école doit, ainsi, essayer de créer entre ces quatre murs la réalité du monde extérieur, et les adultes et les enfants doivent ensemble se poser et soudre des problèmes qui demandent la coopération, des décisions et des jugements de valeur.

Les enfants apprennent autant entre eux que de la part des adultes. Ils ont besoin de la liberté de converser (à l'école) car la croissance sociale et intellectuelle ne peut se faire que par le rapport entre le 'moi et le toi'.

WEST SUSSEX COUNTY COUNCIL

Horsham Child Guidance Clinic

Applications are invited for the appointment of a Psychiatric Social Worker to help with the expansion of Child Psychiatric Services in the Horsham area. The Clinic is in an interesting and developing country town 55 minutes from London and shares a Medical Director with nearby Crawley New Town Clinic. Opportunities are available for intensive casework and to take part in a study to evaluate differing methods of therapy with other members of the team. Please ring Horsham 4038 for an informal discussion with Miss Noel Hunnybun, Senior PSW, or Dr. Henry Rees, Consultant Psychiatrist.

Salary (£891-£1,209) and conditions of service in accordance with Whitley Council recommendations. Travelling and subsistence allowances payable.

Application forms from County Medical Officer of Health, County Hall, Chichester.

Die Arbeit einer Schule nach dem Jenaplan

Theodor Rühaak
(Hamburg)

Die Peter-Petersen-Schule in Hamburg-Wellingsbüttel ist nach den Erziehungsideen aufgebaut, die Professor Peter Petersen in seinem 'Jenaplan' entwickelt hat. Peter Petersen, der an der Universität in Jena die Professur für Erziehungswissenschaft innehatte, war zu gleicher Zeit auch der Schulleiter einer Versuchsschule, an der er sein Erziehungssystem ausprobierte und in die Praxis umsetzte. Diese Schule bestand bis 1950 und wurde das Muster für alle Jenaplan-Schulen in der ganzen Welt. Aber schon im Jahre 1933 wurden alle anderen Jenaplan-Schulen in Deutschland durch die Nazi-Machthaber geschlossen. Nach dem zweiten Weltkrieg wurden einige von ihnen in der Bundesrepublik wieder eröffnet, und die Schule in Wellingsbüttel war die erste in dieser Reihe.

Der Jenaplan unterscheidet sich in vieler Hinsicht von den üblichen Schulsystemen Deutschlands. Das Besondere seiner Organisation besteht darin, dass die Kinder nicht jahrgangsweise, sondern in altersgemischten Gruppen von jeweils zwei bis drei Jahrgängen zusammengefasst sind. Die Kinder der drei ersten Schulbesuchsjahrgänge arbeiten gemeinsam in der **Untergruppe**, die des 4, 5 und 6 Schuljahres in der **Mittelgruppe**, die des 7 und 8 Schuljahres in der **Obergruppe**, und die Schüler des 9 und 10 Schuljahres in der **Jugendlichengruppe**. Da die Peter-Petersen-Schule auch einen Gymnasialzweig hat, besteht ihre **Oberstufe** aus dem 11, 12 und 13 Schuljahr, wie es in den deutschen Gymnasien üblich ist.

Kinder, die für die Mittelschule ausgelesen sind, verbleiben in ihrer Stammgruppe und erwerben am Ende des zehnten Schuljahres das Abschlusszeugnis der Mittelschule, die sog. Mittlere Reife. Der Gymnasialzweig wird von solchen Schülern besucht, die nach dem Abschlussexamen, dem Abitur, an einer Universität studieren wollen. Der an unserer Schule entwickelte Typ entspricht etwa dem alten Realgymnasium mit Englisch, Latein und Französisch als Fremdsprachen und starker Betonung von Mathematik und Naturwissenschaften. Es ist das Besondere der

Jenaplan-Schule, dass Kinder aller Begabungsrichtungen in den meisten Unterrichtsfächern gemeinsam unterrichtet werden. Sie verlassen ihre Stammgruppe nur, um in den sog. Niveaunkursen ihrem Alter und ihrer schulischen Leistungsfähigkeit entsprechend in Fremdsprachen und Mathematik unterrichtet zu werden. So ist eine natürliche Auslese möglich; Begabungen können entwickelt werden, sobald sie sich zeigen.

Diese vom allgemeinen Schulaufbau in Deutschland abweichende Zusammenfassung der Kinder geschieht aus pädagogischen und psychologischen Gründen. Sie entspricht der natürlichen Gruppenbildung, wenn Kinder ausserhalb der Schule miteinander spielen. Sie spielen nicht deshalb zusammen, weil sie im gleichen Jahr geboren worden sind, sondern weil sie derselben Entwicklungsphase angehören. Die Gruppe lässt die natürlichen Formen des Lernens besser zur Entfaltung kommen und entwickelt in kindgemässer Weise die sozialen Tugenden des Helfens und der Verantwortlichkeit für einander. Das starke Bildungs- und Altersgefälle schafft eine echte Gemeinschaft unter den Kindern, und das ganze Schulleben ist bewusst auf die Erziehung eingestellt und nicht, wie es in deutschen Schulen die Regel ist, ausschliesslich auf die Vermittlung von Kenntnissen und Fertigkeiten.

In jeder Gruppe gehört jeweils ein Drittel der Kinder dem gleichen Jahrgang an. Mindestens dreimal während der Schulzeit sind die Kinder Jüngste und Älteste in einer Gruppe, mindestens dreimal müssen sie sich also in eine Gemeinschaft, die ein ganz anderes Gesicht hat, einfügen; auch dieses bedeutet vermehrtes Üben sozialer Tugenden. Erleichtert wird dieses Einordnen, da immer nur ein Drittel einer Gruppe ausscheidet, zwei Drittel also in der Gruppe verbleiben und die neu Hinzukommenden assimilieren können. Alle drei Jahre finden sich die Kinder in den meisten Fällen wieder mit der Ausgangsgruppe zusammen. Wie aber bewältigt die Schule ihre Lehraufgabe?

In der **Untergruppe** liegt der gesamte Unterricht in der hand *eines* Lehrers. Schon bevor das Kind schulpflichtig wird, kann es zu gelegentlichen Besuchen seine spätere Gruppe aufsuchen. Dadurch wird der Übergang von der Vorschulzeit zur Schulzeit sehr viel leichter und natürlicher für das Kind.

Für die Erlernung des Lesens, Schreibens und Rechnens stehen in der Untergruppe reiche Arbeitsmittel zur Verfügung. Jedes Kind hat die Möglichkeit entsprechend seinem persönlichen Tempo und seiner Entwicklung voranzuschreiten. Die Kinder lernen also, von Anfang an, in Ruhe zu arbeiten. Die Flinken werden dabei nicht gehemmt durch die Langsamen, diese wiederum bekommen keine Minderwertigkeitsgefühle.

In kleinen Arbeitsgruppen führt der Lehrer seine Kinder in das Arbeitsmaterial ein, beaufsichtigt die Übungen und fördert ständig die für alles Voranschreiten so wichtige Freude am selbständigen Arbeiten. Der Unterricht dieser Stufe nimmt wie in jeder Jahresklasse seinen Stoff aus der Umwelt des Kindes. Besuche beim Handwerker, auf der Post, auf dem Bauernhof sorgen dafür, dass stets aus der Anschauung gearbeitet und das kindliche Weltbild geklärt wird. Bei den gemeinsamen Gruppenfesten wächst die kleine Gemeinschaft zusammen. Singen und Zeichnen, Formen und Basteln sind Ausdrucksweisen, die ständig gepflegt werden. Überall lernen die Kleinen, dass sie sich gegenseitig helfen, sich aneinander freuen und gemeinsam für das Ganze verantwortlich sind.

In der **Mittelgruppe** wird das Unterrichtsleben beträchtlich erweitert. Im Mittelpunkt steht auch hier die 'Gruppenarbeit'. Aber es handelt sich dabei nicht mehr um das Erlernen von Lesen, Rechnen und Schreiben, sondern kleine kindgemässe Unterrichtseinheiten werden erarbeitet, so dass jedes Kind oder eine kleine Gruppe von Kindern einen Beitrag zum gemeinsamen Thema leistet. Solche Themen können heissen: 'Unser Garten', 'Unsere Haustiere', 'Im Hamburger Hafen', 'Auf der Unterelbe', 'Die Arbeit des Bauern'. Es kann aber auch an Gelesenes angeknüpft werden. Jedes Kind oder jede Kindergruppe berichtet nach Abschluss der Arbeit vor der Gruppe, wobei es lernt, sich klar auszudrücken und auf Fragen der anderen Kinder zu antworten. Es gibt Kinder, die bereits in der Mittelgruppe längere Zeit frei über ihr Thema sprechen können. Oft zeigt die Gruppe ihre Arbeit den Eltern, so dass diese Gelegenheit haben, die Fortschritte ihrer Kinder zu beobachten und sich an ihnen zu erfreuen. Mit dieser Gruppenarbeit ist meistens auch das handwerkliche und gestaltende Tun verbunden. Auch dieses dient zur Klärung und Auseinandersetzung mit der Umwelt.

In der Mittelstufe treten neu die **Niveaukurse** auf. Sie sind eine besondere pädagogische Situation im Jenaplan. Petersen nannte sie 'gute alte Schule'. Sie sichern den Erwerb und die Übung der formalen Fertigkeiten, und für die Erarbeitung des Stoffes liegt die Führung hier mehr als sonst in der Hand des Lehrers. Im allgemeinen arbeiten die Kurse auf einen gleichen Leistungsstand hin, im Gegensatz zu dem differenzierten Unterricht in der Gruppenarbeit. Diese Kurse sind nötig, wenn der Stoff einen systematischen Aufbau und ein stetiges Voranschreiten erfordert, wie z.B. in der Grammatik, im Fremdsprachenunterricht, sowie im Rechnen und in der Mathematik.

Für das einzelne Kind bedeuten Niveaukurse, dass es das Schuljahr nicht wiederholen muss, wenn seine Leistungen in Deutsch und Rechnen nicht ausreichend sind. In einem solchen Fall muss es nur seinen Kurs wiederholen, aber es braucht die Stammgruppe nicht zu verlassen. Andererseits ermöglichen diese Kurse aber auch, dass ein Kind bei besonderen Fortschritten im Laufe des Schuljahres in den nächst höheren Niveaukurs übergehen kann, wenn es den dort gestellten Anforderungen entsprechen kann. Auch jetzt muss es nicht in eine andere Gruppe versetzt werden, die seiner geistigen und seelischen Reife nicht entspricht.

So können durch das Kurssystem sowohl geistig besonders anspruchsvolle als auch geistig besonders schwerfällige Kinder gefördert werden. Sie gewährleisten es, dass in der Jenaplan-Schule in der Regel kein Kind sitzenbleibt. Bekanntlich erfolgt alles Sitzenbleiben wegen schlechter Leistungen in den Sprachen oder im Rechnen, oder in beiden Fächern. Wenn nun ein Kind durch Wiederholen eines Kurses seine Schwächen überwinden kann, braucht es nicht aus seiner Stammgruppe auszuscheiden. Damit ist zugleich auch ein weiterer Vorteil verbunden, nämlich die Überwindung mancher Disziplinschwierigkeiten, denn meist sind es die 'Sitzenbleiber', die das Unterrichtsleben einer normalen Klasse stören. In der Jenaplan-Schule braucht es infolge dieser andersartigen Organisationsform zu diesen Schwierigkeiten gar nicht erst zu kommen.

Nach dreijähriger Mittelgruppe steigen unsere Kinder zur **Obergruppe** auf. Hier treten neue Kurse

zu den bisherigen Niveauekursen: Latein für alle diejenigen, die die Eignung für systematisches Denken bereits gezeigt haben; und Physik, Biologie, Chemie im Wechsel mit einander, wobei jeweils bestimmte Gebiete konzentriert durchgearbeitet werden. Unsere Bemühung geht dahin, uns von dem Nebeneinander des Vielen zu lösen und statt dessen in einem Nacheinander zu grösserer Vertiefung in die einzelnen Gebiete zu kommen.

Ausser diesen Pflichtfächern gibt es eine ganze Anzahl von Arbeitsgemeinschaften, die meist an einem Nachmittag der Woche stattfinden. Solche Arbeitsgemeinschaften sind eingerichtet für Sprachen (Französisch und Russisch), für Literatur (Deutsch und Latein), für Philosophie, für Naturwissenschaften (Physik, Chemie, Biologie, Photographie), sowie für die musischen Fächer (Chöre und Orchester, Zeichnen, Werken, Volkstanz, Gymnastik, Sport.) Es ist also ein reiches Angebot vorhanden, aus dem sich der Schüler jeweils ein oder zwei Arbeitsgemeinschaften für ein Semester wählt, so dass er zweimal im Jahr wechseln kann.

Mittelpunkt der gemeinsamen Arbeit der Gruppe und Gelegenheit für eine eigene persönliche Leistung ist auch in der Obergruppe die Gruppenarbeit. Ihre Themen stammen jetzt oft aus dem Gebiet der Kulturkunde, der Gesellschaftskunde oder der Wirtschaftsgeographie, z.B. 'Wie die Menschen wohnen', 'Unsere Kleidung', 'Unser täglich Brot', 'Vom Segen des Meeres'.

Auch hier gilt es, die Kinder zunächst in die Arbeitsweise einzuführen und das Rahmenthema zu erläutern und abzugrenzen. Dabei tragen die Kinder ihr Wissen über die angesprochenen Sachgebiete zusammen. Aus den vielen Fragen, die auftauchen, ergeben sich Teilaufgaben, die dann in Gruppen von zwei oder drei Kindern oder von einzelnen Schülern weiter bearbeitet und selbständig gelöst werden. Dabei leistet jedes Kind einen Beitrag am gemeinsamen Rahmenthema. Die in Arbeitsgruppen zusammengefassten Kinder helfen und fördern sich gegenseitig entsprechend ihren besonderen Begabungen und Neigungen. Es kommt, stärker als früher, zu einem produktiven geistigen Verkehr der Kinder untereinander. Der wache, schnell kombinierende Schüler begegnet in der Arbeit dem praktisch blickenden, handgeschickten Kameraden. Sie arbeiten gemeinschaftlich, und der

Beitrag des Einzelnen ist ein notwendiger Teil des Ganzen. Jeder lernt von seinem Mitschüler, und sie alle erleben die grössere Fülle ihrer gemeinsamen Bemühungen. Jedes Kind berichtet über die Ergebnisse seiner Arbeit vor der gesamten Gruppe. Die Einzelergebnisse werden miteinander in Beziehung gebracht, vertieft und ergänzt. So trägt jeder Schüler zum Ganzen bei und findet sich in der Gemeinschaft anerkannt und bestätigt. Er erfährt auch, dass er allein nicht zum gemeinsam erreichten Ziel gekommen wäre.

Da in Hamburg alle Kinder die Schule wenigstens neun Jahre lang besuchen müssen, gehen die Kinder, die nach zwei Jahren die Obergruppe verlassen, in die **Jugendlichengruppe** über, die Schüler des 9 und 10 Schuljahrs umfasst. In der Jugendllichengruppe muss der Unterricht Rücksicht darauf nehmen, dass viele Kinder nach dem 9 Schuljahr die Schule verlassen und dass ein Jahr später die Mittelschüler ihr Abschlussexamen abzulegen haben.

Die Gruppen-Arbeits-Themen werden auch jetzt oft der Sachkunde entnommen, wie 'Güter der Erde' oder 'Vom Rohstoff zum Fertigfabrikat'. Die Arbeiten beschränken sich aber nicht mehr auf die Schilderung äusserer Tatbestände und Vorgänge, sondern sie führen in unser modernes Gesellschaftsgefüge ein. Betriebe werden besichtigt, Arbeiter, Meister und Herren der Betriebsleitung werden interviewt. So erhalten die Jugendlichen Einblick in die grundlegenden Kräfte unserer Zivilisation. Dabei überwinden die Schüler ihre Hemmungen beim Einholen von Auskünften und sind bei ihrer Arbeit innerlich gewachsen und gereift. Bei diesen Gruppenarbeiten wird der Unterricht weit über das übliche Schulwissen ausgeweitet. Lehrer und Schüler sind vereint in einem gemeinsamen geistigen Unternehmen, in das oftmals auch die Eltern einbezogen werden.

Eine wesentliche Arbeitsform ist dabei das Kreisgespräch, in dem Kinder und Lehrer im Gespräch von Kind zu Kind und Kind zu Erwachsenem sich um die Klärung einer Sache oder einer Frage bemühen. Politische und ethische Fragen unserer Zeit stehen oft im Mittelpunkt.

Wir können nicht im voraus wissen, was das Leben einmal von unseren Kindern verlangt, aber wir wissen, dass sie dauernd vor neue Situationen

gestellt werden. Deshalb gestalten wir unsere Schule so, dass unsere Kinder sich ständig neuen Gegebenheiten anpassen müssen. Kurse und Gruppenarbeiten geben ihnen reiche Gelegenheiten dazu; die Art unseres Arbeitens macht sie fähig, bei Fragen, die sie selbst interessieren, immer neue Wege zu suchen, ein Thema anzupacken. Wir versuchen, die geistige Aktivität der Kinder in Bewegung zu halten, weil wir glauben, dass wir sie dann aufs beste fürs Leben ausrüsten. Jedes neue Problem, das der Schüler selbst findet und anpackt, bringt ihn ein Stück weiter in seinem geistigen Wachstum. Und darauf kommt es uns an.

Das eigene Gestalten in der Sprache und mit der Hand wird auf allen Stufen weiter gepflegt. Feierstunden und Stunden der Besinnung schaffen Begegnung mit den grossen Werken der Kunst; Besuche von Museen, Schauspielen und Konzerten vertiefen die Erlebnisfähigkeit.

Die Kinder lernen früh, dass die Schule eine gemeinsame Angelegenheit aller ist. Vom 6 Schuljahr an werden **Vertrauensschüler** gewählt; auf ihren gemeinsamen Beratungen wächst das Zusammengehörigkeitsgefühl der Gruppen untereinander. Sie beraten, machen Vorschläge und führen gemeinsame Angelegenheiten selbständig durch: Sportveranstaltungen, Gestalten von Wochenbeginnfeiern, Sammlungen etc. Die Jugendlichen-Gruppen entsenden zwei Schulvertreter in das Hamburger Schülerparlament. Wir legen Wert darauf, dass in der Schule ein freundlicher und höflicher Ton herrscht. Verstösse gegen die Gemeinschaft schaden uns allen. Achtung voreinander, vor dem gemeinsamen und persönlichen Eigentum, Zusammenarbeit, gegenseitige Hilfe, Haus- und Raumpflege sind gemeinsame Aufgaben aller.

Zusammenbleiben der Kinder. Die Schule führt seit 1946 die Kinder bis zur Mittleren Reife: seit 1951 bleiben auch die für das Gymnasium befähigten Kinder in der Schule. Es ist also die Besonderheit unserer Peter-Petersen-Schule, dass die Kinder aller Begabungsrichtungen in einem möglichst breiten Kern gemeinsam unterrichtet werden, während sie überall da, wo es sich um spezielle geistige Förderung handelt, in Kurse getrennt werden. Dieses Verfahren gibt die Möglichkeit einer **natürlichen Auslese**, Begabungen können gefördert werden, sobald sie sich zeigen.

Für die Eltern bedeutet es: Abbau der Sorge um den Bildungsweg ihrer Kinder, vor allem Abbau der Sorge um Kinder, die sich langsam oder spät entwickeln.

Für die Kinder bedeutet es: Einsparen von zeit- und kraftraubenden Schulwegen, Verblieb in ihrer vertrauten Umgebung, behutsame Beobachtung und Pflege aller Begabungen, Entwicklung der so wichtigen sozialen Fähigkeiten ohne Minderung der Entwicklung ihrer geistigen Gaben. Gerade im Umgang der verschiedenen Begabten miteinander liegt ein wesentliches Übungsfeld sozialer Tugenden.

Der Lehrkörper der Peter-Petersen-Schule setzt sich aus Lehrern aller Schularten zusammen. Zwischen den Lehrkräften der verschiedensten Ausbildungswege ist es zu einer fruchtbaren Arbeitsgemeinschaft gekommen, und alle sind bestrebt, ihr Bestes für den Aufbau der Schule, im Unterricht und bei der charakterlichen und menschlichen Prägung der ihnen anvertrauten Schüler zu geben. Elternabende, Hausbesuche und Sprechstunden fördern den Kontakt zwischen Schule und Elternhaus, der für eine Schule, die der Erziehungsaufgabe den Vorrang gibt, so besonders wichtig ist. Damit es zu einem echten Miteinander dieser beiden Einrichtungen kommt, ist es wesentlich, dass die Beziehungen zwischen Schule und Elternhaus sehr eng sind und beide in allen Fragen der Erziehung und Bildung übereinstimmen.

Die Eltern jeder Gruppe wählen zwei Vertrauenseltern, meist einen Vater und eine Mutter; die Vertrauenseltern der gesamten Schule bilden dann den Wahlkörper, der neun Elternvertreter für den Elternrat wählt. Das Kollegium ist in ihm durch den Schulleiter und zwei Lehrer vertreten. Es ist naheliegend, dass Elternrat und Vertrauenseltern der Peter-Petersen-Schule sich auf ihren Sitzungen weit mehr als die Elternvertreter anderer Schulen mit pädagogischen Fragen beschäftigen.

Zusammenfassend kann gesagt werden, dass die Peter-Petersen-Schule die Kinder nicht in Jahrgangsklassen zusammenfasst, sondern so, wie sie entwicklungsmässig zusammengehören, in altersgemischten Gruppen. Bei dieser natürlicheren Gruppierung können sich nicht nur die natürlichen Formen des Lernens besser entwickeln, es sind in der Gruppe auch wesentlich bessere

Voraussetzungen vorhanden, die Fähigkeiten des Zusammenarbeitens zu entwickeln. Dadurch, dass sich ein Kind wenigstens dreimal im Laufe seiner Schulzeit in einer neuen Gruppe einfügen und bewähren muss, lernt es, sich in eine Gemeinschaft einzugliedern, eine Aufgabe, die das Leben später immer wieder stellt. Kein Kind ist isoliert, jedes ist vollberechtigtes Mitglied der Gruppe, und jede Gruppe ist ein Teil der gesamten Schulgemeinde.

Die Jenaplanarbeit beobachtet sorgfältig die soziale Haltung der Kinder und entwickelt und pflegt sie behutsam, ohne dabei die Entfaltung ihrer geistigen Gaben zu hindern. Gerade im Umgang der verschieden Begabten miteinander liegt ein wesentliches Übungsfeld sozialer Tugenden, die für alles mitmenschliche Verständigung so nötig sind. Daneben ist die Schule — wie alle modernen Schulen heute — bestrebt, engen Kontakt mit Schulen in Deutschland und im Ausland zu pflegen. Die Schüler haben Brieffreunde und nehmen an einem Schüleraustausch auf internationaler Basis teil. Und diese Kontakte sollen noch weiter gepflegt und ausgebaut werden, denn es erscheint uns wertvoll, schon in den Herzen der Kinder den Gedanken der Völkerverständigung zu fördern.

PRÉCIS

A Jena-Plan-School

Theodor Rühaak
(Hamburg)

The Peter Petersen School in Hamburg-Wellingsbüttel is run on the lines of the Jena-Plan as developed by Professor Petersen.

Peter Petersen, who was Director of Education at the University in Jena, was at the same time also Headmaster of a Practice-School where he tried out his ideas of Education. This school was in existence until 1950 and was the model for all other Jena-Plan Schools. These were closed during the Hitler régime, but some of them opened their doors again after the second world war, and the school in Hamburg-Wellingsbüttel was the first to do so.

The organization of a Jena-Plan School is different from that of ordinary German schools. Children from 6 to 9 are in the Lower Group, from 9 to 12 in the Middle Group, 12 to 14 in the Upper Group, 14 to 16 in the Youth Group, 16 to 19 in the Top Group.

Children who want to gain the equivalent of GCE O-level passes stay in school till they are 16. Those who want to go to the University stay on until 19. It is one of the special features of the Jena-Plan that children of all abilities study the majority of subjects together. They only leave their own groups for specially arranged courses in subjects like languages and maths, where the understanding of difficult matter depends on the grasp of previous easier stages.

The grouping of the children into stages of development rather than into ages is based on educational and psychological grounds. It is based on our observations that when children play together in groups they do not sort themselves out according to year of birth, but according to their stages of development. This natural group is well suited for any learning situation and also encourages social development in the way of helping, and being responsible for, one another. Thus the school becomes an Institution of Education in its true sense, rather than merely a place in which to impart knowledge.

In each group we find children of three different chronological ages. These children are the youngest and oldest of their group at least three times during their school career. At least three times they have to change their role and subordinate themselves to the community. This is made easier for everyone concerned by the fact that only one third of each group is changed each year, so the newcomers can easily be absorbed.

How does the school fulfil its function as a place where knowledge is gained?

The Lower Group (6-9) is in the hands of only one teacher. Even before the child starts school officially we encourage him to visit us and get to know his new environment, so that the big step into the outside world is made easier for him.

There will be plenty of material available to help the child to master the 3 R's. Each child has the opportunity to develop according to his ability. The brighter children will not be held back by the slower ones and the slower ones are not compared with those more fortunate than themselves. The teacher introduces new areas of learning in small groups and encourages independent working.

All the teaching of this lower group — as of any other group — will be based on the material found in the environment in which the child lives, on a visit to a local craftsman, to the Post Office, to the farm. In any event it will be based on real experience and aimed at clarifying the world for the child. Music, art, handwork are ways of expression which are constantly encouraged.

The field of vision is broadened considerably in the Middle Group (9-12). Now that the skills of the 3 R's are mastered, children concentrate on Units of Knowledge which are explored by a group of them together and to which each child will make his or her contribution. Such a Unit of Knowledge might be 'Our

garden', 'Our pets', 'The harbour at Hamburg', 'On the Elbe', 'The work of the farmer'. At this stage, books will be used extensively to supplement first-hand knowledge by that of others. When each child brings his contribution to the group, he will have to answer questions put by children, and he will have to make sure that he can answer clearly and to the point. Eventually parents are invited to come and listen to the group which gives them an opportunity to watch their own children's progress and to share in the pleasure gained from finding out and knowing.

But in the Middle Group there is one element which is new. This is the 'Niveau-Course', which Petersen based on what was good in the old conventional type of school. The Niveau-Course is much more teacher-orientated and is only used for subjects which need careful instruction, (e.g. mathematics, grammar, foreign languages).

The advantage for the individual child is that he will not have to repeat a whole year's work if he happens to be weak in, say, English or arithmetic, and need only revise the material for one subject. If on the other hand a child is specially gifted in one subject, he can jump a year in this particular subject without losing the advantage of being in the right social and emotional environment for all the rest of his studies.

Thus the 'Niveau-Course' is to the advantage of the gifted child as well as the slow learner. Children in schools in Germany who have to stay in the same class for two years, do this because they are weak either in languages or mathematics, or both. A child in a Jena-Plan School has the chance of overcoming such a weakness without leaving his parent-group ('home-room group'). Difficulties of discipline in our ordinary schools are often traced back to those children who have to do the same school-year twice over. The organization of the Jena-Plan School doesn't allow this situation to arise.

During the child's time in the Upper Group (12-14) he is introduced to Latin (if he has shown ability for systematical thinking) and also to physics, chemistry and biology. These subjects are studied one at a time, for we try to get away from the confusion of too much at too little depth, and concentrate more on *depth* of knowledge.

These subjects are compulsory. In addition, other activities are made available on a voluntary basis during the afternoon.

Interest-groups are formed by those who want to study languages (French or Russian), literature (Latin or German), philosophy, natural sciences (physics, chemistry, biology, photography), the arts (choir, orchestra, drawing and painting), handwork, dance movement and gymnastics, sports. Pupils usually choose one or two interest-groups for one term.

The focal point in the Upper-Group is again the group-work and the individuals' contribution towards it.

The theme now very often covers social, economical or cultural aspects of the world we live in, e.g. 'How people live', 'Our clothes', 'Our daily bread', 'The blessings of the sea'.

At first, children will discuss the topic, build the framework for it and limit it to a manageable size. Children will contribute by the knowledge they have and by the questions they ask. Special areas, because of their complexity, may have to be studied by two or three children together. Views are exchanged and cross-fertilization among the children takes place. They work within a group but the contribution of each individual is vital to the whole. Each child learns from his peers, each child reports to his peers. The work of each individual is related to the work of the others; each individual finds recognition within and by the group.

Children in Hamburg don't leave school until they are 15. Hence all of them do at least one year in the Youth Group (14-16). This creates some difficulties, as we have to cater on the one hand for those who leave at 15 and on the other for those who sit for their GCE 'O' levels at 16.

The themes for the group work are mainly taken from industry, e.g. 'Raw materials', 'From the raw materials to the final product'. Factories are visited, employers and employees are interviewed. Thus the children gain extensive knowledge of the civilization in which they live, and also confidence in collecting information from outside sources. It is a genuine effort by pupil and teacher alike to extend their knowledge beyond the boundaries of normal school-life, and parents are often asked to participate.

An essential part of learning at this stage is the **Circle-Discussion-Group**, which includes adults as well as children.

We cannot say what life will demand of them one day in the future, but we *can* say that they will have again and again to meet new situations. This is why we structure life in our schools in such a way that a child will have to practise adapting himself to changing situations. Only when the child himself asks the questions and becomes aware of the problems will he see the relevance of the answer. If we can keep our children mentally alert, we will equip them well for the future.

At all stages we stress the importance of the spoken word, the creative spoken word, and the work carried out with our hands. School concerts (also Group concerts) give us time to make ourselves acquainted with the great masters of the arts, and visits to art galleries, concerts and the theatre deepen our experience.

The child learns from the beginning that school is the concern of all. From the top year of the Middle-Group onwards 'trustees' are elected. They discuss and advise and often organize, with the rest of the group, sports days, assemblies, etc.

We think it important to have a happy, friendly and

polite atmosphere in our schools. Breaking the laws of the community is to the disadvantage of all. To respect each other and each other's property, to co-operate within a group, to help each other, to care for, maintain and improve the room in which we work — all these are the concern of each member of the group.

Until 1951 we took our children only up to O-level, but since then they can stay with us until their Abitur (A level), the University entrance qualification. Thus it is one of the aims of a Jena-Plan School to take children of all abilities but cater also for the needs of each individual child. This method allows for *natural* selection, for ability can be channelled as soon as it shows itself. Parents are made less anxious, especially if a child happens to develop late or slowly. And children gain from saving long school-journeys, from staying in the same environment during their school-life, from being well known by the staff, from developing socially without losing on the intellectual side. In fact having children of so many different abilities in the same school offers tremendous scope for the learning of social values and good behaviour.

The staff of such a school is made up of people with different backgrounds and different fields of study. Their differences contribute to the richness of such a place, where all are working for the common good of the children in their care. Parent evenings and staff visits to parents, as well as certain hours set aside each week by the Headmaster for parents to come and see him, help to foster the good relationship between school and home which we consider to be essential.

The parents of each group elect two parents (usually one mother and one father) to represent them on the School Council. The Headmaster and two members of staff complete the Council.

PRÉCIS

Le directeur de l'école Peter Petersen à Hamburg décrit le système 'Jenaplan' employé depuis 1946. Les enfants de l'âge de 6 à 9 ans travaillent en groupe, ainsi que ceux de 9 à 12, et ainsi de suite jusqu'à l'entrée à l'Université, le groupe supérieur ayant été créé en 1951. Les enfants à tous niveaux d'intelligence travaillent ensemble au tant que possible, cependant il y a des leçons séparés lorsque des efforts intellectuels sont exigés comme en mathématiques et langues. Ainsi, chaque enfant peut avancer à son propre pas pendant que le travail en groupe permet une instruction sociale de valeur par l'association d'âges différents et de facultés variées.

DOROTHY MATTHEWS, B.A. Lessons (Visit/ correspondence 5/-) in writing and speaking, on creative new-education lines, for teachers, parents, children, exam students. English for foreigners. 7 Summerlee Gardens, London N.2. TUDor 7357.

'A Kind of Guidance' (concluded)

A Young Teachers' Discussion Group
recorded by Caroline Nicholson

Session VI. 'Set in authority.'

Session V, by agreement, was spent on conditions of work. We did a whip round at the end to see what each member of the group would most like changed. Anne said she would like more time to get to know the children. 'I take my tutor set twice a week and we do project work in the afternoons; then I'm not the teacher, I'm the helper, they don't treat me as the teacher, I'm just someone who happens to be there and has the key to the cupboard.'

We decided to follow this up in Session VI. What is the difference between you as a person and you as a teacher? What happens in the informal situation?

Karin. You can't get away from the fact that as a teacher you are telling them something they don't know. It is easier to teach formally. Children have to be more responsible in an informal situation.

Margaret. It's a question of numbers too. You can't discuss things with a group of forty-five, you have to keep talking.

Caroline. What about Michael's proposition that discussion groups and class teaching are essentially different?

Michael. I don't see what you are going to say beyond this, where's it going to lead to? Does there have to be this distinction between a formal and an informal class? I find the sixth form discussion group a hopelessly artificial situation. If I say anything, they shut up; if I don't they think I'm observing for the Principal!

Alison. We are discussing three things, not two. Activity in the primary school, discussion groups in secondary education, and formal lessons in either.

Caroline. Does the nature of your authority change according to which situation you are in?

Alison. Definitely with the juniors: they relax, their phobia about work goes, they go off at tangents, reach all sorts of interesting conclusions, it's highly entertaining.

Karin. But now you're talking about practical work rather than mental. I had one form with four difficult boys, always on the brink of being naughty and breaking things

up, but we started making a model of a farm in what is called 'Nature' and this solved it, they were full of ideas.

Caroline. You mean that if they are interested enough the teacher is not coercive.

Joan C. But this isn't confined to informal lessons, you can take weak and strong verbs if you want to learn Spanish enough, and it isn't necessarily painful to learn Geometry.

Alison. I think it's if it touches their experience —

Karin. Or if they have a choice —

Rosemary. Or perhaps it's where there is interest and choice?

Caroline. Would you say that there are two kinds of authority, controlling and informing? Anne's 'teacher and helper'?

Michael. There's always a controlling authority in a school, but we are talking about different methods. If the method is good enough the problem doesn't arise. Unless at 4 p.m., or with classes of over 40.

Karin. But you still have to make a judgment, you have to tell the child you think it can do better.

Alison. You are controlling the child if you say, 'This is bad work.'

Caroline. Would that be controlling or informing? Doesn't it depend how it's done?

Joan C. Yes of course. I think it's important to be told. Didn't you get a warm glow when they said, 'Good work'?

Karin. You have to help the child to do its best, but you must judge it against its own standard. You might say, 'That's untidy, you did better last week.'

Rosemary. But that's different from saying, 'That's a dirty, filthy book, just like you, we expect that kind of thing from your home', which is the way some teachers talk.

Karin. Would any teacher justify that remark?

Rosemary. Oh yes. It was made by a vicar's wife. 'You have to bring them out of the gutter. If they come from slutty families you must point it out, otherwise they remain there'!

Joan C. You have the most rivetting experiences! I feel I haven't lived.

Caroline. I would have thought the value-judgment attitude is most common and it's this that affects relationships — was this the difference you meant, Michael, when you said that classes and discussion groups are necessarily different?

Michael. A discussion group is between equals, staff are

not the equals of the children.

Karin. No, because the teacher is giving them knowledge — as James said before, he's the one who knows about the Arab invasions — in a discussion group everyone's opinion is equal.

Rosemary. But it's important to get the children to find out for themselves. Their knowledge may be as valid as mine.

Margaret. I think the inequality is exaggerated by standing up, saying, 'Sir', and so on. What happens at Dartington?

Caroline. There's very little institutionalization of status.

Margaret. And are the children more responsive?

Caroline. Yes, I would say so, remarkably more lively — provided the adults who choose to teach in this sort of situation are not in it for peculiar reasons of their own.

Joan C. But it's amazing what one personality can do. We had one member of staff, she was a real old dragon, no teacher would have dreamt of calling her by her Christian name, let alone a child — she probably hadn't got a Christian name; and she always wore a hat, said it was ill-bred not to. Well anyway, you could always see a group of terrified children around her being ticked off because they had smudged their books or something, but she had a lovely relationship with the children, you could tell how good it was if you went into her class room. She cared for every single child, she really respected them, which is far more effective than half-absorbed liberal ideas.

Karin. What makes you a person, not a figure-head?

Rosemary. Well if they don't know you they've no reason to like you, or trust you or anything else, that's why the informal situation is important —

Margaret. — and why the standing up, and the arrangement of desks can make a gap.

Joan B. I don't have any of this.

Several. Why not? What happens?

Joan B. Well, they come into the Art room and they unwind, they can sit where they like and they have old shirts and pinafores on. I walk around and talk about what they've done; if it's the subject of a painting I talk about how it affects them, how their lives can be brought into it, their meals, what happens at home — we have a discussion group of a kind going on all the time. They work together up to the second year, but they have a choice of special subject later on, which means that they indirectly choose the staff they want. The groups are around 30 in the first and second years, 15 with the older ones. I don't teach them, they go their own way, they come to me if they are stuck. Often they'll come back in

the dinner hour and talk about all sorts of things.

Rosemary. Lots of different things happen in Art groups.

Joan B. For instance, there's a difficult group of senior boys who don't want to know about Art; but I have a motor bike and I don't know much about that, so they come and tell me in the Art room.

Rosemary. Having a syllabus to get through prevents this sort of thing.

Joan B. Yes, but mainly because that makes it difficult to relax.

Joan C. But in Joan's Art room there is authority.

Joan B. Oh yes, you have to keep them in order.

Joan C. It has to be there. You have to be a permissive lion, not a permissive rabbit. But it should be the authority of your own personality.

Caroline. You mean a benevolent despotism, no sanctions?

Joan C. Yes, this is what makes teaching different from discussion groups. You can't run your class any other way.

Michael. It's necessary in all teaching, it's hypocritical to pretend otherwise.

Rosemary. If there is real coincidence of aim, benevolent despotism isn't necessary, but otherwise —

Karin. It's supplying the discipline we all lack.

Caroline. Yesterday Joan passed me on the stairs and asked me if I had started writing — this is an article I've had difficulty getting started — and I did, that afternoon. It was just that push from someone who cared enough to bother to say anything.

Joan C. I'm glad you said that, that's what I mean, I was feeling rather hostile with this picture of happy discussion groups, wish-wash, wish-wash . . . but teaching is not that, it's more, it's going towards an end. We shouldn't be frightened of authority. (Concluded.)

Reviews

The Keen Edge

Jack Beckett

Blackie & Son Ltd., 147 pp, 10s. 6d.

In "The Keen Edge" Mr. Jack Beckett has produced a book which contains both a thoughtful analysis of poems by adolescents and a hundred poems written by the adolescents themselves.

He considers it to be a primary function of Education to see that children should be given the chance to find fulfilment within the limits of their potential. Unfortunately, English Education often concerns itself solely with a poverty-stricken and narrowly-conceived view of intellectual ability. On such a basis the children, Mr. Beckett considers, might seem to have very limited ability, but he shows that given the right setting they will demonstrate sensitivity, perceptiveness, and a talent for communicating emotions and fundamental ideas. His aim is to encourage full and effective communication through words and rhythms in a freer writing situation.

'Like a diamond is cut, so is life
We cut our lives
But some of us cut it wrongly
So it brakes in pieces
And is scattered around
And is useless,
A precious thing gone to waste.'

'It was a glorious day in June
When I saw her,
The sun had kissed her golden hair
And cerested her glowing face.'

As the above extracts illustrate, Mr. Beckett begins from the thesis that all children have to come to terms with such feelings as love, hate, anger, sorrow, happiness and fear.

He points out that only an atmosphere of utter trust between child and teacher can produce a sharing of thoughts about such matters.

The book contains sound advice for the teacher, and avoids much of the sentimentality characteristic of some books on children's poetry. Unfortunately, the model lesson he gives contains too much 'stimulus' and second-hand experience, which is at variance with his concern for giving the children maximum freedom to create *for themselves*.

Finally, the poems do not demonstrate a major breakthrough in the writing of poetry, but they do show once more that a situation in which there is freedom to write in the presence of a sympathetic teacher can result in an examination of life and self, which is a growth towards wisdom. In the education of adolescents this is a great deal.

Teachers following Mr. Beckett's lead will not allow too many precious things to go to waste.

James F. Porter.

THE DAVIDSON CLINIC, EDINBURGH

SUMMER SCHOOL - 29th JULY to 3rd AUG.

Subject:

TENSION, CREATIVE AND DESTRUCTIVE

Speakers:

Dr. R. D. Laing, London; Dr. J. L. Halliday, Glasgow; Dr. W. P. Kraemer, London; Dr Wini-fred Rushforth, and members of the staff of the Clinic. Full particulars from the Secretary, 58 Dal-keith Road, Edinburgh 9. Tel. NEW 5550.

The Educational System in England and Wales

F. H. Pedley

Pergamon Press, 1964, 243 pp. 15s.

This is a brief comprehensive guide to nearly all aspects of the organization and structure of education, though there is no mention of correspondence colleges. Inevitably, in a short book, many matters are dealt with very briefly. A few suggestions for further reading and a list of periodicals should help those who wish to pursue any matter further.

The book is divided into five parts, of which the first three are concerned with the publicly-provided system. The first part describes the different types of school and the means of transfer from one school to another. The second section on the control of schools has chapters on the work of the Department of Education and Science, of the Local Education Authorities, on the role of School Managers and Governors and on the training, numbers and powers of teachers. The third section is concerned with less familiar material and sets out the organization of the health and welfare services and the methods by which handicapped children are identified and their needs provided for.

Part four, entitled 'Outside the Statutory System', deals with direct-grant and independent schools and universities. The author makes clear that they are nonetheless subject to a measure of public supervision. There are also two rather inadequate paragraphs on 'finishing schools' and institutions such as Schools of English for foreign students. It is not made clear that these institutions are not all residential; some are frankly commercial undertakings of dubious standards and, as they have no students under the statutory school-leaving age, they are not subject to any measure of supervision and are not even required to register.

Part five deals with the rights and duties of parents, and discusses briefly the reasons for the development of the Advisory Centre for Education and the Associations for the Advancement of State Education.

Each part concludes with a few 'Common Problems' which illustrate the working of the system. This is a most useful and helpful device for linking the general exposition with the problems confronting parents. The sample problems seem well chosen.

There is a glossary of terms in current use which includes notes on the Committees that have recently reported or are at present sitting. The diagrams should be helpful in clarifying the structure but inevitably tend to oversimplify it. The index seems reasonably complete in its entries but is unsatisfactory in the page references, in that a subject may be treated on pages before and after the page reference given in the index.

In dealing with controversial issues, such as streaming and 11 plus selection, Mr. F. H. Pedley's method is to state the orthodox position and the arguments used against it. He does not, however, mention the objections to religious worship in non-denominational schools that are increasingly being made both by the religious and those without religious affiliations.

There are one or two inaccuracies, such as the statement that Ruskin College and Coleg Harlech take only men students, whereas in fact both take men and women students. No doubt these inaccuracies will be corrected in later editions.

This book should be useful to those unfamiliar with the educational system and to those wishing to get a brief, reliable account of some aspect of the subject, but it

cannot justify the claim made for it in the blurb on the back cover to be 'an authoritative account of the working of the educational system in this country' — a phrase which suggests something altogether more massive and detailed. This is not to suggest that the guide is not reliable within the limits it has reasonably set itself. It is. It is presumably intended for a wide public, so it is a pity that it should cost as much as 15s. The omissions and inaccuracies mentioned are trivial in comparison with the value of the book as a whole, and it is possible to list them only because they are so few. In short, the book is a worthwhile guide that presents much material clearly and shortly.

Margherita Rendel.

Correspondence

March 1965

Dear Editor,

THREE BIRDS WITH ONE STONE

Two birds with one stone is good; a third is rare. Yet I fancy this good luck is mine. Aiming at the College bird I also hit my own, while unexpectedly a third seems to fall. May I explain?

Our new students have a limbering-up course to teach the younger that there is more in study than examinations and to win the older back to books. This is the College bird. As part of the course, groups of ten study the neighbourhood for a whole day in four consecutive weeks. My share has been Chichester Cathedral, St. Mary's Hospital — a surviving mediaeval almshouse — and one or other of the ancient Sussex churches.

It is my private hope — bird number two — that the students will deepen their religious understanding. It would not do to make this too obvious, however, for they may have joined to satisfy an artistic, musical or other unsuspected interest. It is wiser to let them start where they are attracted and hope they will go further. Thus the musician is free to study choir and organ; the artist, stained glass and sculpture; and any other to follow his own bent.

However, as it helps to see one's work in relation to the whole, I take them on a preliminary tour of each place and they then explore in detail, quiz in hand. These preparations over, they choose topics. It may be Saxon Bosham, life in St. Mary's Hospital, church music, architecture or some personal preference. Then artists begin to draw, historians to explore the past, the literary to read and brass-rubbers to rub. Eventually all will do some work on two places and make some use of archeological records. There is no test, marking or competition; they can come and go between buildings and libraries, and ask advice or not. One hopes that interest will carry them through and that they will rise to their opportunities, and so, in fact, it usually turns out.

People they meet can vitalize their work not only because they save an institution from seeming **merely** an institution, but because they sometimes throw out a sharp challenge. Is it true, as the Dean suggested, that the layman visits cathedrals more today because in a changing age he likes a symbol of stability? Need one have been startled, as at a sudden dubious gift, when a vicar, being asked for permission to climb his church tower, replied, 'Why, certainly. It's your church, anyway,

isn't it?' Debates arise from things they see. Is Graham Sutherland's 'Resurrection', with its sensuous Magdalene, unfit to put in a church? One girl dismisses it out of hand, adding for good measure, 'and in any case gardeners didn't wear hats like that!' But a knot of three stand arguing long after she has gone. Were the mediaeval builders right who put **in** the Cathedral screen or the Victorians who took it out? And would the Chapter approve today, as once, that the **misericord** of a celibate cleric should be carved with a fiddler kissing a dancing girl? There are, too, unexpected pleasures: for historians, to read parish records and find a Cromwellian parson's libellous account of his predecessor; for craftsmen, to see and try on new copes by Ceri Richards; and for musicians, to watch the Cathedral organist take a choir practice.

On the evening of the last day the group meet to hear about each other's work and discuss the course. They have enjoyed it, they say, particularly because they could choose their own subject and pursue it in detail, at their own pace and in their own way. They have learnt something, too, about consulting not only books but people. One remarks, 'I enjoyed working from **any** books, not just set books' and another, 'It was good to **meet** the people who make these places tick.'

Many say the experience will help their teaching. And here the realization dawns that there is a third bird. Have they not been preparing to implement Newsom? Their project is, like his, a short term, intensive study allowing choice and initiative. It stresses the importance of the outside world, as he does, and the students have had to do with men and women in it. There is no hard and fast line between theory and practice; indeed, the two are complementary. In this small group the individual matters, as Newsom wishes he should, whether handling fares, dealing with lunches or leading an excursion. During the journeys, lunch-times and coffee-breaks, fellowship develops and men and girls learn to live sensibly together. Above all, they taste mental adventure and the fun of finding out. In short, they have themselves had the experiences which Newsom says should be used for teaching older pupils. What better training? They should be well qualified to teach as he suggests.

Thus the College bird is certainly hit for the students limber-up. My own — religious understanding? A student's comment, 'I never thought there was so much in it' gives hope that it was winged. As for Newsom, who flew into range unobserved, I am pretty sure of **him**.

Yours etc.

L. R. Phillips

What is the New Education Fellowship?

The New Education Fellowship is an international association for everyone who is interested in better methods of education. It includes not only teachers of children of all ages, training college lecturers and university professors, but also parents, artists, civil servants, sociologists and business executives. This gives it an exceptional range of interests and opportunities.

The N.E.F. was founded in 1921 by a group of educationists working in England, Switzerland and Germany, who felt the need for an independent body to investigate the new ideas springing up all over the world. Headquarters were established in London for general administration and N.E.F. Sections were set up later in each country. Now there are 20 major countries with N.E.F. Sections, and correspondents throughout the world.

The value of the N.E.F.'s work has been recognized by Unesco, who invited it to become one of its consultative bodies and has asked it to undertake a number of important educational projects. These

include a document on the teaching of human rights in schools and another on mental health, which turned out to be one of the most important working papers for the 1953 Unesco Conference on the education of the normal child in Europe.

The N.E.F. believes that the spread of education throughout the world is essential to the creation of real understanding between nations of differing culture and is therefore a means to the establishment of enduring peace.

On the national level, the Sections organize conferences, lectures, seminars and discussion groups, which enable educationists from all over the country to meet and compare notes. At the same time, it gives the young teacher a chance to develop his or her theories and to discuss them with others working in the same field.

On the international level, the work, so far as individual members are concerned, is similar, but on a much larger scale. The N.E.F. World Conferences, the 10th of which was held in Delhi in 1960, are led by eminent teachers and thinkers from many countries, and the conclusions reached have left a profound impression on educational practice in the twentieth century.

Associate Editors

Australia: Donald McLean & Loris Russell

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Lucile Lindberg

Editor: Margaret Myers

Mall Cottage . Chiswick Mall . London W4 . England
telephone RIVerside 6484

1974

Editor's Letter

Sam Everett has written (see over) the introduction to this number of **The New Era**: there is no need for me to add to that, except to say how glad we all are that the US section allows us to benefit from their thinking in preparation for the International Conference in Denmark. Let me say too how warmly the English section will welcome Sam and his wife here this month.

I am curious that the urgency of the need for *immediate* revolutionary thinking about our education systems does not seem to be appreciated either by teachers themselves or by administrators and those who train the teachers. Leaving aside people who resist *any* change, teachers seem usually to feel less hopeless about the situation, and those administrators, professors or tutors who *do* recognize the need, appear to expect that only time and persuasion will create the political climate for radical changes.

I am curious because I should have expected the challenge to produce the necessary energy for bringing the educational revolution about. The challenge is surely obvious? Many of the children, intelligent ones included, are failing to learn, and when they leave school they are far too often aimless. As John Holt says, in **How Children Fail**¹ 'except for a handful . . . they fail to develop more than a tiny part of the tremendous capacity for learning, understanding, and creating with which they were born and of which they made full use during the first two or three years of their lives. Why do they fail? They fail because they are afraid, bored, and confused . . .'

Classes are too large; teachers are too few; automation is here, but is resisted. And, we are told, the population is 'exploding'. Nothing short of a violent and speedy revolution in our methods will do. Why *don't* we jump the obstacles and achieve it?

M.M.

1. Pitman, 25s.

CONTENTS

Conference (New York City) on Culture & Scientific Values:

Introduction	Samuel Everett	p. 134
Science as a Social Force	Gerald Wendt	p. 135
Interdependence of Scientific & Cultural Values	Samuel Devons	p. 140
Scientific Literacy for Every Man	Morris H. Shamos	p. 145
For a précis, in German and French, of all these articles		See p. 149

Correspondence p. 150

Reviews Priscilla Young; Willard J. Jacobson;
E. Lionel Fereday p. 152

Conference on Culture and Scientific Values

Introduction

In December 1963, the United States Section of the New Education Fellowship received a request from the International Secretary, in London, that a project be undertaken in which 'the shared values of one world as revealed in the arts and sciences' be explored. The project, as then conceived, was one of several to be carried on in a number of regions of the world. It was anticipated that the thinking in such meetings would be preliminary to the New Education Fellowship's World Conference in Denmark, 1-10 August, 1965. The original proposal suggested that secondary school science teachers should meet to discuss the issues and problems pertinent to the values of 'one world'.

In the United States Section, preliminary discussion revealed that NEF members were concerned that people representing the arts as well as the sciences be included in the project. The intent of the original proposal was, however, implemented through the cooperation of The National Science Teachers Association of the National Education Association. The NSTA is the largest group of teachers of science in the United States. With the cooperation of this organization, and the recognition of the United States Commission for UNESCO which sent an official representative, a two-day conference on **Culture and Scientific Values** was held in New York City, 5-6 March, 1965.

As the United States Section is one of the official non-governmental organizations at the United Nations, its members are greatly concerned with the effective operation of United Nations programs and ideas. The **Culture and Scientific Values** conference was, therefore, planned as a contribution to the 'International Cooperation Year', an idea proposed by the late Prime Minister Nehru of India and passed by the General Assembly of the United Nations.

At the March conference a Plenary Session both preceded and followed smaller Discussion Groups made up of participants with primary interests in

Elementary Education, Secondary Education, Liberal Arts and Teacher Education. In each of these four groups a scientist and an individual representing the humanistic conception of culture made brief statements which, (a) restated the basic ideas and challenges dealt with in the earlier Plenary Sessions, and (b) gave subjective reactions to these challenges, relating them to desirable educational purposes, content or methods of teaching, and (c) proposed Guide Lines to Action for elementary, secondary, higher or teacher education. The attempt was made to resolve issues and to incorporate scientific values into a modern conception of culture.

The Plenary Session speeches were made by a distinguished group of scholars. Three of the speeches are included in this issue of **The New Era**. Three more will appear in the October issue. As will be seen from the titles of the following three articles — **Science as a Social Force, Interdependence of Scientific and Cultural Values, and Scientific Literacy for Every Man** — the initial general meetings were devoted to science. On the other hand, the second group of papers, which will appear in October, were centered upon **The Search for Values in the Modern World: Through Social Psychology, Through Anthropology, and Through Philosophy**.

More than 100 teachers, college students, Fulbright scholars from other lands and lay persons attended the conference. Tape recordings were made of a number of meetings which, hopefully, can be played back at the New Education Fellowship World Conference at Askov, Denmark. A report can also be made there of the more detailed nature of the thinking of United States New Education Fellowship members at the New York conference. It may also be that NEF conference participants from many countries at Askov would like to explore in small discussion groups, such as those at the New York conference, the theme 'shared values of one world'.

Samuel Everett
President, US Section, NEF.

Mr. Richard Addison has been working with children for some time at making up music. He is writing a book on the subject, and would be glad to get in touch with any teachers doing similar work. Kelvinside, Shincliffe, Co. Durham.

Science as a Social Force

Gerald Wendt

President, International Publications, Inc.

A subtle distinction is implied in the title of our theme. An alternative — 'Science and Cultural Values' — would assume that the philosophical and aesthetic values that are the basis of our culture are well known to us all and precious, while science is an exterior monolith, unaware of culture and even hostile to all values. Certainly this has been the burden of many a cultural essay and literary volume.

Our theme bespeaks the opposite. It asserts that science has values of its own and that although they were unknown or disregarded by previous generations — and by many persons today — they have become an essential part of our culture and must be recognized as such, even by the most 'cultured' and anti-scientific. It is my function to promote this merger.

To speak of science as a social force may mean that society can use science as a force to accomplish its purposes, to do its work, to provide useful energy, to increase food production and fight disease. Obviously science is a useful instrument in achieving social ends. But it is also a powerful force in the opposite direction, acting on society to change its structure and its culture. It is the most powerful of all such forces today. Yet it is generally uninvited and often unperceived.

The Three Aspects of Science

For the purpose of this discussion the broad term 'science' is too inclusive. It covers everything from the simple observations of nature study to the esoteric concepts of the atomic nucleus and to the sophisticated techniques of the exploration of outer space. It includes the understanding of human behavior and the creation of materials that nature never knew; facts, insights, principles, laws, concepts, methods, and a myriad of applications. Small wonder that this burgeoning giant seems an alien, inhuman monster alike to the aborigine and to the sensitive, cultured gentleman with an obsolete education.

To illumine such baffled souls, science must first be separated into its three major constituents:

research, reliable knowledge, and technology.

Research is a fascinating activity of the human mind, motivated by a basic human (and animal) instinct — curiosity. It is a process, a many-sided technique of investigation into the mysteries that surround us. The word itself is not familiar nor understood, for its first syllable does not imply repetition, as in 'recount'. The German word 'Forschung' is better, because it covers all sorts of exploration or investigation, such as that of police detectives. But the French word 'recherche' is a true ancestor, for it signifies penetration into the depths to seek hidden values or meanings. In English, 'research' refers to critical and exhaustive search for facts or basic principles, usually, in the physical sciences at least, by the use of precision instruments that greatly extend the human senses. But in psychology and the social sciences there are no telescopes or microscopes, yet true research is conducted by quite other techniques. In every field it is the search for the truth, verifiable by others and thus reliable. The product of the research process is reliable knowledge.

Reliable Knowledge. It is that great body of knowledge, sought, achieved and verified by research, that preeminently deserves the name of science, if only because the word derives from the Latin verb meaning 'to know'. The great treasure of knowledge is recorded in scientific journals, specialized treatises, and textbooks. It is made immediately available to all by the countless means of communication, and is preserved for future generations in the libraries of the world. It constitutes a priceless store of information for human use or abuse. Though it constantly grows by accretion, like the sediments under the sea, it is otherwise static. It is not a process nor a method. It is neither moral nor immoral. It merely exists. Strictly speaking, there is no 'scientific method'; there is only the research method which has been conspicuously successful in producing scientific knowledge.

In this limited sense science is merely a resource and cannot itself be a social force. But when useful knowledge is drawn from that storehouse by men who are properly called resourceful, it becomes an instrument, a tool in their hands to be used for good or evil, depending on the men who supply the energy and the direction for its use. Thus it

assumes the guise of a force acting for private gain or public good. On a sufficiently large scale the combination of human ingenuity and the resources of science creates a technology, the broad purpose of which is the production of wealth.

Technology is the third constituent of what is commonly called science. In the sense of this analysis it does not deserve that name, though it uses both research and science. It has its own personnel, techniques and other resources. Most of its devotees need little science and less research. On the other hand it is deeply dependent on finance, economics, and even politics. But whether in engineering, agriculture, medicine, or industry, it is through technology that research and science make their major impact on society. It is their spearhead. This is well understood and needs no further discussion here. But it is wise to distinguish between the three parts of what in common usage is called science.

Social Evolution

For perhaps a thousand centuries the forces acting on human society were few. Primitive tribes and villages adjusted intelligently but slowly to their environment and to changes in it. The climate, the food supply and materials for shelter determined their way of life, their culture. They lived in fear of the great unknown that surrounded them and the vagaries of nature were attributed to equally unknown but personalized gods. Yet their greatest enemy was human nature — both their own and that of their neighbours. They made no attempt to alter their natural environment but did cope with their neighbours by aggression, hostility and endless wars. Neither human nor social evolution made much progress in a thousand years.

Biological evolution is a very slow process, since it depends on sporadic mutation and on the survival of the mutant form in his accidental environment. Even if natural selection favors him, it is only his physical and biological traits that are inherited. His acquired characteristics are not. Nor are his intellectual or spiritual achievements unless they are accepted and developed by others in the social organism. Thus while the mutant dies, usually without passing on his abilities to his children, he is in fact survived by his intellectual or spiritual achievements. It is the society which inherits them. As they accumulate from other individual

mutations, society evolves and does so much faster than mere biological evolution can permit. Thus Buddha, Jesus, and Mohammed have altered human culture, as have Isaac Newton, Darwin and Einstein, or Karl Marx, Gandhi and Thomas Jefferson, whose intellectual offspring were born into a society that accepted them. To cherish the genius is the condition of social evolution.

And this is precisely the reason why science has advanced so rapidly and so far beyond other aspects of our culture. The scientific community is research-minded; it constantly seeks new knowledge and new interpretations. In economics, politics, and religion, radical new ideas are usually anathema. Their authors are ignored or ostracized. There are, to be sure, indications that modern music and abstract art have not met such a fate but are undergoing a thorough test which amounts to natural selection for fitness and survival. But on the whole it is science that eagerly supports research and welcomes new and radical ideas. Thus science seems far out while other aspects of culture lag and complain of the 'inhumanity' of science. Here is the first and very broad instance of science as a social force.

It is, in fact, the least human sciences that have advanced the farthest. Astronomy had its birth in ancient days as a fascinating pastime, quite apart from human affairs — though later it was immeasurably retarded by developing ideas that were contrary to accepted philosophy. Meanwhile it had developed innocent mathematics and then physics. The study of minerals was also inhuman and therefore innocent, so that chemistry flourished early. But biology remained descriptive into the modern era. In the Middle Ages the dissection of a human body after death was stigmatized as a 'blasphemy on the handiwork of God' so that medical research was delayed for centuries while millions died young. They died of ignorance. And only within the past fifty years has it been respectable to think of the human mind as a proper subject for research. Psychology and social psychology are infant sciences and the world suffers from sick minds even in the halls of the mighty. But progress is at last being made. If, as an engineer once defined it, 'science is the best use of the human intelligence to improve the environment in which we live', it is high time to speed the development of the behavioral sciences, for today

our effective environment is not nature but people. The 'inhumanity' of science will pass. Then, when research leads to an understanding of human behavior in the family, the nation and the world, there will be no more question as to its place in our culture.

Future Developments

Facing the future now, and the effects of specific present researches, it must first be noted that the pace of research is increasing much faster than most Americans realize. A generation ago, in 1930, the total American expenditure on research and development was 160 million dollars, including that of the colleges and universities, the federal and state governments and the industries. In 1964 it was 18 billion dollars — a multiplication by more than 100. This was incurred largely by the demands of national defence and began with the colossal atomic bomb program. But in the end almost all military developments have their by-products and counterparts in civilian science or industry. Thus any country that spends a billion and a half dollars a month on research cannot be surprised when science leaps ahead and the corresponding social consequences are quick to follow. And they can be foreseen from the high vantage point of their birthplace — the research laboratory.

A cardinal tenet of our culture is that human life is precious and must by all means be preserved. The discovery and production of penicillin and its companion antibiotics added ten years to the average span of human life. The masterful and world-wide campaign of the World Health Organization has all but eliminated malaria from the tropics and saved millions of lives. In this affluent country, government welfare funds allow no one to starve, no matter what his poverty. Thus the applications of medical and nutritional research have become an unprecedented and beneficent social force. But now the same force confronts us with the population explosion. The world's population is doubling every thirty-five years. By the year 2,000, only thirty-five years off, it will rise from some three billion to seven billion. The population of the United States, when the children now in our homes and schools will hardly have reached the prime of life, will be 350 million. That of China will be well over a billion. Yes, this life-saving science is a colossal social force.

There are things to be done which will generate more social consequences and cultural changes. The area and the productivity of the farms, especially in the underdeveloped lands, can be multiplied. This may suffice until the year AD 2,000 but long before then we shall turn to the sea for food, which now produces forty tons of vegetation and animal life per acre each year, as compared with a maximum of one ton for land crops — and as compared with an average of eight ounces of food that is now harvested from the seas.

But food is not enough. Even if food is available — or especially if it is — there remains another population effect that is directly psychological; the intolerable crowding in the big cities and the elimination of nearly all open spaces between the urban centres. The only defense against wall-to-wall crowding will be the acceptance of birth control and even abortion into our culture, as has already been done in some far-seeing countries abroad. Soon it will become disreputable and then immoral, finally criminal, for any family to have more than three children. Here is a moral dilemma that must be faced soon, for children born this year have an even chance of living to the year 2035 and by then the United States will have 700 million tightly squeezed and miserable people. All that can save us is a radical change in our cultural tenets.

A second profound cultural change will result from the successful technological researches which have made the generation of electricity from uranium as fuel quite as economical as the use of coal, oil or gas. This probably will not affect the United States or Canada within the next few decades because of our vast supply of the conventional fuels. But it will rapidly provide the countries that are at present underdeveloped with an ample supply of nuclear fuel and therefore a golden opportunity for industrial development. This in turn means wealth and prosperity — a wholly new world and new cultures still to be created.

World prosperity will be accompanied by a large increase in world trade and world travel. Americans alone are affluent and mobile enough now to invade foreign countries by the million annually. Soon other nations will be coming to us as tourists, students and business men. If we are wise enough to welcome them in their strange

national or tribal dress and with their hundreds of languages, we shall start on a world culture, learning from each other. And our culture will change radically. We may even drop the term 'civilization', based on the Latin for city, and recognize as its successor 'geolization', based on the Greek word for the earth.

No one can venture to predict that these drastic changes will actually ensue, but enough has been said to show that the combination of research, science and technology is an almost irresistible social force.

A few words should be included on a new field of research that has direct consequences for our intellectual and spiritual values, namely space research. I cannot yet foresee any practical proceeds from it, though they are sure to come. Two men or more will undoubtedly reach the moon within a few years and others, equally well trained and conditioned, will follow them. But we shall have no summer cruises to the moon for ordinary folk. Both our bodies and our minds are too frail to stand the strain under present conditions of such travel. We shall nevertheless explore the moon and the neighbouring planets, not with human observers but with those superb superhuman electronic creatures that are doing it now, sending back television pictures automatically or on command from the earth. They withstand tremendous acceleration when they rise and no acceleration at all as they glide serenely through the vastness of space. They are insensitive to both high and low temperatures and they draw continuous energy from the sun itself. And they are our own handiwork.

The Russians long ago reported that no sputnik had ever seen an angel nor any pearly gates, which proves, they said, that there is no heaven. This is absurdly unscientific; what they did prove is merely that they saw no angels. But what is more significant is that they confirmed what has long been known, that as one rises the sky becomes darker blue, then purple, then black as pitch. At no point is there any such thing as a sky. What we see here below is an optical illusion of blueness. But how many children are still taught that heaven is in the sky, to which the church steeples point? Yet by now every child of seven or eight knows that there is no sky. With just a grain of intelligence they must

conclude that if there is no sky, there is no place for heaven. Thus early misinformation leads to doubt and loss of faith. In this age of space research with vistas of billions of suns in the Milky Way, each perhaps with habitable planets, and with unsuspected scientific revelations still to come, it is unfair to the citizens of the 21st century to educate them with ancient but now untenable myths. Heaven is no doubt in some spiritual realm; it is certainly not a terrestrial place. And this says nothing at all about religion, the grandest expression of the human spirit. Its realm too is probably beyond space and time and materialism. But in its own sphere science is reliable knowledge, as has been said above, and has been amply confirmed.

Finally, there is the immediate and pervasive revolution that is inherent in automation, or cybernetics, the replacement of the human senses and brain in the process of observation, recording, memory, sorting, calculation and the control of action mechanisms. The same family of superhuman electronic creatures that are exploring celestial space also operate automatic machines and whole factories. They are incredibly successful and economical, therefore will increase and multiply in every country that has sufficient capital. They have two major social consequences.

The first is a great increase in productivity and in production. The gross national product of the United States was 250 billion dollars in 1950; today it is more than 600 billion dollars and is expected to exceed 1,000 billion by 1980. This is real wealth, automatically produced. In fact, it is **automatic wealth**. The present younger generation will be the first in history to have the privilege and the problems of such wealth. There will be problems: what will the nation do with 400 additional billions? It can hardly go into consumer goods. Probably most of it will be absorbed by the 'public sector' of the economy. To provide those larger facilities which consumers cannot buy for themselves, such as schools, hospitals, parks, highways and recreation areas, much of the additional wealth will have to reach the hands of the government by taxation. Another problem will be the danger of overproduction and the need to adjust production to the market. Certainly production is not our problem in industry any more than it is in agriculture.

The second and perhaps major consequence, however, is that human labor will be less in demand. This means unemployment unless the problem is solved. Since we cannot well dispense with the people the only solution would seem to be to maintain the people and reduce their hours of work. If the working week is reduced from forty hours to thirty-two hours, there will be eighty waking hours a week that are not devoted to labor. Obviously a leisure age lies ahead. Before it grows serious we need a new evaluation of work itself. According to the Protestant ethic, work itself, for its own sake, is a virtue. This was true in puritan days but no longer. If work were a passport to heaven, then every one of the automatic machines and factories should go to heaven when they wear out. The absurdity of this statement demands a revision of our ethics and morals. Anything that a machine can do cannot be a passport to heaven.

But if there are eighty hours a week for leisure, what shall be done with that time? The question indeed is: what is time for? This is exactly the same question as: what is life for? Such questions have long been discussed on Sundays but now it is essential that they be well answered, for the next generation will have both wealth and time on its hands.

Obviously, one of the immediate consequences today is juvenile delinquency which may be extended until it becomes senile delinquency. The fact of course is that we today have been educated for work and not for leisure. Our entire educational system must be altered to allow more and more so-called extra-curricular activities; these can educate for the eighty hours of leisure, where past educationists had in mind only the thirty-two hours of work.

And what do people in fact do with leisure? The first obvious recourse is entertainment and the entertainment industries flourished when we went from the 12- to the 8-hour day for labor. The time that now will be released however is day-time, and no one wants to be entertained all day. At best people want to participate, and participation in entertainment means recreation. Thus all the recreation industries that serve people who have money and time to spend it are already in a boom period and will expand enormously. The first stage of recreation is outdoor, active and physical.

Already the second stage is appearing, namely intellectual recreation, and this will undoubtedly be followed by spiritual recreation. Everywhere in the United States the facts support this view. Not only are sports, travel, and outdoor games thriving, but everywhere adults are streaming to the schools, partly for education that they have missed but largely for the intellectual pleasures of reading, of hearing lectures, of amateur dramatics, of language study and of a host of other pastimes that are both self-improvement and enrichment of life.

Similarly music, the opera, poetry, and even religion are sought for the values they add to life. It is difficult to foresee details, but it seems almost inevitable that the new age will constitute a renaissance, a cultural revolution of major proportions. Into this culture the creative phase of science, namely research, will also fit. At last and inevitably science will form an inherent part of American culture.

MUSIC FOR CHILDREN

by Dr Percy Young

Dr. Young's outstanding new publication MUSIC FOR CHILDREN is a major landmark in primary education. It should influence educational thinking for a generation.

Four L. P. records contain 34 pieces of exciting, modern music specially composed by Dr. Young. In the book he develops the ideas behind his music. The four records are slotted into the book thus providing the first complete musical aid for the teacher.

Price: 48/6

Publication: 28 June 1965

Order from: **DEPT. 25 RECORD BOOKS LTD**
200 GRAY'S INN ROAD LONDON WC 1

Interdependence of Scientific and Cultural Values

Samuel Devons

Chairman, Department of Physics,
Columbia University

The most noteworthy feature of this address will not be so much anything I shall say, but the title of the address itself: 'The Interdependence of Scientific and Cultural Values.' One has grown so accustomed to hearing such phrases and reading such issues debated and argued — there are even people who make a profession of doing just this — that the meaning of the words is rapidly becoming debased and worn-out. Much of what is said or written has as its function only to controvert what has been said or written previously; and it is difficult for anyone entering the lists to resist this tempting possibility.

The interdependence of the two sets of values explicit in the title more than hints at the existence of two separate entities: Scientific and Cultural values; and there is the innuendo that Science and Culture are things apart. This assertion shocks no-one, nowadays, but this widespread indifferent reaction is I fancy only quite recent. A generation ago, say at the time when I was, roughly speaking, deciding to spend a good part of my life in scientific work, I would have been violently resentful at any notion of the independence of science and its values, and culture. (I am assuming of course that the culture referred to is the contemporary one, the so-called culture of the West.) By any definition or yardstick I would have regarded it as self-evident that contemporary western culture contains a powerful scientific ingredient, and contemporary science is embedded in and part of that culture. One could no more talk about the interdependence of the two, than the interdependence or the independence of a tree and its wood, or of my left from my right side. But apparently one does now, and even quite vehemently. Manifestly much of the cultured heritage, even of western civilization, is distinct from 'science' in the present day connotation of that word, and it certainly antedates the post-renaissance scientific epoch. One can try to distinguish (it is not always as simple as first appears) the scientific and non-scientific components of our culture, but to exclude, or even

to separate out, science from contemporary culture, and to designate it a culture of its own is another, and I think not a meaningful matter.

There are of course those that assert that science is permeating the whole of culture — replacing older standards and values with new ones. This assertion is not infrequently expressed as a fear, a fear that science is an uncontrollable disease which is infecting the whole body of culture. At the other extreme in the spectrum of attitudes is the view that science has replaced all previous cultural standards and attitudes; that it now *is* culture, *the* culture.

Such an extreme, but not too far from typical view is the following: 'The non-scientific approach merely reacts blindly to the environment, guided by nothing but intuitions, emotions, prejudices and superstitions.'¹

Such remarks are more likely to exacerbate than bring harmony to the 'War between the Cultures'.

The issue is not, as I see it, one of two (or more) distinct parts of a culture, or a cultural and non-cultural part to be blended; rather it is that science appears to have invaded, even engulfed our culture. It is certainly changing it, rapidly, and to many people in a manner which is far from what has been desired or is desirable. It is either destroying cultural values of the past or generating new, perhaps false, values for the future. In any case an uneasiness, or even a fear about the changes that are being wrought to civilized culture, seems to provide adequate motive for the attempt to exclude science from culture, to isolate it in the hope of containing or even ultimately sterilizing it. This hope seems forlorn, even if the objective is valid.

This attitude to science is understandably a recent one; but just how different it is from the role of science of yesterday is not always remembered in the barrage of words about this and the number of 'cultures'. Galileo certainly symbolizes much, if not most, of what is essential to scientific inquiry — its purposes, goals and standards. And in the pursuit of these his clash with the 'cultural' authorities of his day is now perhaps the most celebrated chapter in the history of science. How absurd to separate, as manifestations of the human spirit, the

intellectual revolt against authority of Galileo from the more bloody revolutions against authority of succeeding generations! Are the values which Galileo asserted so different, from, say, many that are embodied in the American Constitution? Of course Galileo made experiments and theories in physics — and the Founding Fathers did not (actually B. Franklin did)! However, the scholastics of Galileo's day also did their science and astronomy, in competition with Galileo. One may debate the extent to which the 'science' of Galileo, or that of the scholastics, has become an ingrained part of our culture, but one can hardly entertain this doubt about the scientific *values* of Galileo. Later, when science is harmonized with the establishment, the process continues: science contributes its values to the whole culture. To Francis Bacon encouraging science by writing 'Human Knowledge and Human Power meet in one; for where the cause is not known the effect cannot be produced. Nature to be commanded must be obeyed'² — science could only be abstracted from 'culture' by separating culture and 'human knowledge'. Equally, that science is only *part* and not the whole, is evidenced by his remarks about the celebrated Dr. Gilbert (the so-called 'Newton of magnetism'), 'who after he had employed himself most laboriously in the study and observations of the lodestone proceeded at once to construct an entire system of philosophy in accordance with his favorite subject.'

The great Newton — the founder of our modern physical science — made no bones about the aims or ultimate value of science, or natural philosophy as it then was. The final passage in his **Optiks** (1704) reads: 'And if Natural Philosophy, in *all its parts*, by persuing this method, shall at length be perfected, the Bounds of Moral Philosophy will also be enlarged. For so far as we can know by Natural Philosophy what is the first Cause, what Power he has over us, and what Benefits we receive from him, so far our duty towards him as well as towards one another, will appear to us in the Light of Nature.'

Newton was, *inter alia*, Professor of Mathematics at the University of Cambridge and a Fellow of Trinity College. Over a century and a half later, the same University inaugurated the first University Laboratory for teaching experimental physics — the celebrated 'Cavendish Laboratory' — and the great 19th century scientist, James Clerk

Maxwell, also a Fellow of Trinity College, was inaugurated as its first Professor. Surely here is tangible evidence that Science, not the science of antiquity, but science now recognizably like the science of today, is accepted as part of cultural authority. It is being fully accepted into one of the most ancient European citadels of learning. And yet ironically at this very time, indeed in his inaugural address, Maxwell expresses his disquiet that:

'It is not so long ago since any man who devoted himself to geometry, or to any science requiring continued application, was looked upon as necessarily a misanthrope, who must have abandoned all human interests, and betaken himself to abstractions so far removed from the world of life and action that he has become insensible alike to the attractions of pleasure and to the claims of duty.'

In the present day, men of science are not looked upon with the same awe or with the same suspicion. They are supposed to be in league with the material spirit of the age, and to form a kind of advanced Radical Party amongst men of learning.'

Here in Maxwell's remarks is clear recognition that the real issue is not the alleged separateness of science or scientists, but apprehension of the consequences of science entering the province of traditional scholarship.

This notion of scientists as a separate breed, whether with their own culture, or none at all, is rejected vehemently in language befitting Maxwell's ancestry and that era:

'We admit that the proper study of mankind is man. But is the student of science to be withdrawn from the study of man, or cut off from every noble feeling, so long as he lives in intellectual fellowship with men who have devoted their lives to the discovery of truth, and the results of whose enquiries have impressed themselves on the ordinary speech and way of thinking of men who never heard their names? Or is the student of history and of man to omit from his consideration the history of the origin and diffusion of those ideas which have produced so great a difference between one age of the world and another?'³

Maxwell was a physicist and mathematician, more

exposed probably to this criticism of separateness, and more sensitive to its possible harm, than were his contemporaries in Biology. No-one I imagine would have assailed Darwin, or Huxley or later Freud as thus intellectually or culturally separated from the main-stream of human development. Clearly the issue was not the separation of science from human culture but the developing consequences of science becoming part of it. Today when this assimilation has indeed taken place there is heard again the old chorus of science as a separate culture, or as an activity distinct from cultural, and now biology or psychology fare not too much better than physics or chemistry in this respect.

If there is any validity in the point of view I am suggesting, then the issue is not so much the separation of science, or the distinctness of its values from those of the rest of our culture, but rather whether the transformation of our culture through its permeation by science is in a direction which is predictable, desirable or even viable for human society. The questions to be answered are no less formidable. Is it all of science, or is it some essential feature of science which contributes to our whole culture? Is there a part of science which should be accepted, and assimilated into our culture, and, just as a living organism accepts from what it eats that which is beneficial and rejects the harmful, should we endeavour to reject what we believe to be harmful, albeit apparently an essential ingredient of science? Can one talk so simply and confidently as did Bertrand Russell? He asserted that if we speak of 'the power of science, we mean, if values of any sort are at stake, the power which reason or science, or any other activity of our culture provides to man.'⁴

I do not propose to grapple with such immense problems here. I feel it would be more appropriate to the occasion if I were to limit myself to some specific aspects of science and *education* which are I believe profoundly influenced by the underlying view of these issues that one adopts. In the first place there is the question why there is the persistent attempt to portray science as distinct — apart — from culture, and its values — if they exist at all — as so different from cultural ones. And why is the common, almost instinctive, reaction of so many scientists and teachers of science to attempt to force more science rather than

less down the throats of those who already regard the social body as poisoned with too much? I do not feel that the answers to the educational problems lie simply in the direction of more science for non-scientists and less for the scientist himself, although this may well have *something* to do with the problems. If, as I believe is the case, the anxiety, the fears and even the prophecies of disaster are engendered by concern about what science, having fully entered the body of culture, is doing to that organism, then education (whether of science or non-science) must eventually come to grips with this problem, no matter how difficult or intractable it may appear. One must recognize the extent to which our view of the particular ingredients or aspects of our culture that owe their origin to scientific activity is a product of our education or our experience. Is it understanding, or lack of it, that engenders so much awe or fear of the peculiar contribution of science to culture? In any case what is this feature which distinguishes the influence of science from that of art or music or literature? Is it simply that science is so vigorous, that its potency, for good or bad, is so impressive and so devastating that it appears to be almost beyond control — or even prediction? This is probably a major factor in what we might term the 'fear of science'. But I think there are more explicit reasons why science is so readily rejected from culture by culture's non-scientific guardians; and this has more to do with how science is portrayed, how it is taught, and indeed in ever-increasing degree how it is practised.

There is the *impersonality* of science, or perhaps more accurately the very different way in which the individual personality enters into science as compared with its impact on what might be termed more traditional cultural modes of cultural expression. The quotation from Maxwell makes it clear that a scientist can, if aroused, defend his activity against the charge that science is non-humanist — not to say inhuman. However, the confused semantics which contrast science and the humanities, or science and the liberal arts, is surely an aberration of something real, namely the different relationship between science and the whole of an individual personality and the relationship between that personality and other ingredients in the cultural heritage.

It is one of the paradoxical features of 'Scientific Culture' — if you will so permit me the use of a

term that I should have denied myself — that it represents, in relation to traditional culture, at one and the same time an enlarged human and social domain, and a diminished individual, personal domain. Science has not infrequently been termed a world culture, free largely from national, racial, or regional characteristics. And yet by its nature its cultural influence on the individual is largely indirect, partial. It does not provide the vehicle for the expression of the whole personality. The scientist himself may be absorbed by science: but for the majority of men, the scientific contribution to their culture is far removed from the normal mode of expression of their personalities. It is *there*, of course; the influences of Copernicus, Galileo, Newton and Darwin, are an ineluctable part of the cultural make-up of most civilized people today (I need not mention the role they play in the practical aspects of civilization), but their awareness of all this may be quite remote. How much more remote, more impersonal is then the influence of more recent and contemporary science on the cultural life of the layman non-scientist.

The emergence of science has been attributed to the coalescence of the assimilation of empirical facts by the Arabs with the formulation of the general laws of logic by the Greeks. If these are indeed its roots, it is not hard to perceive why it provides a meager basis of the expression of the whole personality, one embodying the whole cultural inheritance of the individual. The life of the individual is too short, and his intellectual powers quite inadequate to provide an opportunity for the collection of all the contingent facts and assembly of all the logical principles that can guide the expression of his hopes and aspirations, or that can determine his actions. To express himself he has the resources of the whole culture inheritance without an explicit awareness of all the component ingredients in his 'mere intuition and emotions'. A scientist when he works at or writes or teaches science, acts primarily as a physicist or an astronomer or as a biologist or as a mathematician; but the painter when he paints, the dramatist when he writes or the actor when he acts, acts as a man. An done can react to a painter or dramatist or musician as a human being as well as, indeed better than as a *student* of drama, music or the arts.

It is maybe easier to point out the illness than to prescribe the cure: however, no amount of skill in

healing can compensate for bad diagnosis. The problems of teaching science as part of a humanist education are truly formidable; but it must first be clear just what they are. As I see them, they are no less than this: science is now part of our culture, no less than it is a dominant factor in determining the environment in which that culture will develop. The science of the past, not to mention the present and future, may not yet be harmoniously blended with the traditional cultural legacy, but this is not the whole or even the major problem: it is only a first step. The bigger issue is to understand, to guide, to exploit the science that is now so much part of our culture, so that the whole of our cultural future will be at worst no less inhuman than the inherited past, and at best will enhance the opportunities for the expression of the whole individual. The individual represents the whole cultural inheritance, and at best the highest expression of its values.

Science itself will produce no cultural heaven; even Francis Bacon in his lofty optimism for knowledge recognized its limited role: 'Certainly it is heaven on earth to have man's mind move in charity, rest in providence and turn on the poles of truth.'

The pillars of charity, providence and truth would be translated into a different idiom today, but the aphorism still has a meaning.

Science is now an inextricable part of human culture. Equally science is part of education, and not a separable part: nor is education in the humanities, liberal arts, or any other portrayal of civilization something that can be taught apart from science, something added to the curriculum as a counteracting influence to restrain the illiberality of science. This would be to misrepresent both science and humanism, and probably to eviscerate the latter to, in Samuel Butler's phrase,

'A liberal art that knows no pains,
Of Study, Industry or Brains.'

It is no mean task to provide an education in which science and humanism are truly integrated. There are no simple recipes: Science on Monday, Wednesday, Friday and Culture on Tuesday and Thursday is certainly not the answer. Nor is the plea of 'inadequate time in an overcrowded curriculum' adequate. If it is impossible to provide

a broader basis of education, one that embraces both the scientific and traditional ingredients, then this will be a measure of our failure. If we make no attempt at a 'true philosophy which harmonizes the two, then we should remember that there have been, and still are, powerful doctrines that claim to have effected this unification once and for all! The desire, one might say the passion, of human beings to explore the whole philosophy, for a culture in which can be expressed the whole personality, seems imperishable and unquenchable. If education in our present society, complete with its science and all its cultural inheritance, appears to exclude such a possibility, the danger is not that men will abandon the search for the true philosophy — it is that we will, with all our science and culture, fall victim to a false one.

1. A. Larson, Director, World Rule of Law Centre, Duke U., in *Can Science Prevent War?*, Saturday Rev., Feb., 1965.
2. *Novum Organum*, 1620.
3. *The Scientific Papers of J. C. Maxwell*, Vol. II, p. 250.
4. *The Scientific Method*, 1924.

Scientific Literacy for Every Man

Morris H. Shamos

Chairman, Department of Physics,
New York University

We live in a scientific age — or so it is said — yet the paradox of our time is that while the average man in our society is so heavily touched by the products of science, his understanding of it probably is proportionately less than that of his forefathers at any time in the not-too-distant past.

Science has suddenly become 'big'. Since World War II it has taken on totally new dimensions. Where science was once the 'impractical' intellectual sport of an isolated few, it is now the primary basis of national wealth and military power in some nations, and of social and economic reforms in others. In the United States, shortly before World War II, expenditures for science and technology represented but a small fraction of one per cent of the gross national product. Today, it is more than three per cent of the gross national product. The federal government alone spends about 15 billion dollars per year on research and development, an amount greater than its *total* budget before the war. Science has become *the* major 'establishment' in the American political system, and according to Dean Price of Harvard, 'the only set of institutions for which tax funds are appropriated almost on faith.'¹

Whether or not this is true, one thing is clear: the rapid growth of science and technology in so short a time has caught us unprepared. It has far outpaced public understanding of science; it has outmoded contemporary science education, and it has confronted the scientific and academic communities with a host of new problems not directly concerned with science but with its social and political aspects. This may be a scientific age, but we do not live in a scientific society. Humanists may protest the great attention paid to science and the imagined inroads it has made on the arts, yet the fact is that despite all the support given to science ours is a humanistic rather than a scientific culture. Moreover, it does not seem likely to change very much in the foreseeable future, even assuming that we find new and effective approaches to the problem of general education in science. It will be a very long time, if ever, before we have a

WHY NOT JOIN THE N E.F.?

Whether you are a parent who cares about his children's education, a teacher, fresh from college or experienced, or are faced with the problems of the young industrial worker, the New Education Fellowship has something to offer you. It keeps you in touch with the latest educational developments and with first-class minds throughout the world. It organizes conferences, lectures, seminars and discussion groups at which educationists from many lands meet and compare notes.

Founded in 1921, one of the consultative bodies to Unesco, it has Sections in 20 major countries and contacts everywhere. Enquiries to: The Administrative Secretary, Miss Y. Moyse, 55 Upper Stone Street, Tunbridge Wells, Kent, England.

common literacy in science. The reasons for this are not difficult to find. They stem both from a widespread misunderstanding of the nature of science and the general belief that the study of science is too taxing on the average intellect.

Scientific Literacy for Every Man?

When Plato discussed how best to educate the future leaders of society, both he and Socrates took the position that to arrive at an idea of the good one must study, among other things, the hypotheses and basic concepts of the natural sciences.² Of course, their conception of science was much different from ours, but their view of its importance, at a time when very little technology had yet sprung from science, perhaps testifies to their great wisdom. Since then many strong voices have spoken out for general education in science. Thomas Huxley was a leading proponent of such education a century ago, and there were others who believed, as did Huxley, that science was worthy of study simply because it was gratifying to the intellect.

By all rational judgements it must be agreed that an educated person who is not a scientist should nevertheless be acquainted with science in some fashion. How much he should know of science, or can reasonably be expected to know, may be open to question, but the basic premise can hardly be challenged. Modern science is only a few centuries old; yet in this relatively short time it has made a deep and lasting impression on civilized man. Virtually no segment of human activity has been left untouched by the results of scientific thought.

Poincaré accurately described the true motives of science when he wrote: 'The scientist does not study nature because it is useful; he studies it because he delights in it, and he delights in it because it is beautiful . . .'³

One could hardly imagine a better description of what motivates a scientist, but the layman cannot reconcile this view with the outward impressions he gets of science. How can he be convinced that there is far more to science than the end products that meet his eye — that men do not engage in this pursuit solely to fashion automobiles, radios or rockets, or the like? The obvious answer, of course, is through education. Yet in spite of massive efforts

in this direction in the present century the public still holds the most naive view of the nature of science. The simple fact is that we have failed to make any serious impact on the scientific thinking of the average man. One is therefore forced to the conclusion that science education is grossly at fault, and that if we are to have scientific literacy for every man we must make drastic changes in the pattern of general education in science.

The Meaning of Scientific Literacy

What do we mean when we speak of scientific literacy for every man? Obviously we do not mean competence in science to the extent of engaging in it professionally. Nor do we mean an encyclopedic knowledge of scientific facts. We mean, as Wilbur Schramm put it . . . 'that an educated man should know science in a humanistic way.' He should know it for his general good and because it is part of his culture, just as he is expected to know something of the humanities and social sciences. He should have a certain sophistication in science. He should feel comfortable when reading or talking with others about science. Hopefully, he should be able to distinguish between scientific argument and dialectic, or between science and pseudo-science.

Must he know any facts of science? Should he know, for example, that the Earth is nearly round, that it spins on an axis and rotates about the sun? Should he know that warm air rises, that steam causes more serious burns than boiling water, or that oxygen is needed to support combustion? Of course he should — and more. He should be familiar with these facts of nature just as he knows various facts of history or literature or geography. They are a part of his everyday life just as they are of his natural environment; he would have to be insensitive indeed not to be aware of such simple facts. But this sort of knowledge, while useful, is not so much science as it is natural history.

More important, he should understand how these facts are determined and how they are used in the development of major conceptual ideas about our universe. He should appreciate the universality of science, that the laws of nature we seek to uncover must apply equally well to a civilization on a remote planet in another solar system as to our own, and that this universal character of science is one of three main features (the others are its

cumulative nature and its method of testing for the correctness of its statements) that distinguish it from other forms of human knowledge. He should realize that science is the product of man, not of nature, that the so-called 'laws of nature' are man-made laws and that they represent one of man's major intellectual accomplishments. In short, he should have some feeling for the nature of the whole scientific enterprise, for its strengths and limitations, and for its influence on man's intellectual and cultural development.

There is a practical aspect as well to science education. Think of the enormous drain on our economy, let alone the personal suffering, that is generated by unscrupulous promoters who prey on the scientifically ignorant with their get-rich-quick schemes. How much money is spent each year on quack medical cures? And how many accidents, in the home and elsewhere, result from ignorance of simple scientific principles? Probably no accurate estimate has been made of the drain in dollars and lives that can be attributed to public ignorance of science, but the total must be staggering. The pity is that so much of it could be avoided through an elementary knowledge of science; through a general feeling for what is possible and what is not, and through an understanding of some of the basic principles of physics and chemistry, those branches of science which probably can account for the bulk of such accidents.

One can find other practical grounds for general education in science, but it seems rather pointless. If the average man were convinced that a reasonable knowledge of science could prove very useful to him, in the same sense, say, as knowledge of language or of law, he would probably study it. The fact is, however, that the average man finds he can get along quite well with only a bare knowledge,

if any, of science and mathematics. Herein lies what may be the major barrier to developing a general literacy in science. The amount of science (or mathematics) that one *actually* needs in his everyday activities in our present society is remarkably little. It may be that future generations will relate more closely to these disciplines in their daily lives, but this certainly is not the case at present.

Steps Toward Improved Scientific Literacy

Assuming that we are committed to the task of improving the scientific literacy of the general public, what steps should be taken? There are many things that can be done, of course, but a few stand out as the major hurdles that must be overcome:

1. We must develop meaningful science curricula.

Most science curricula fail to portray the most significant aspect of science; namely its creative nature. The scientific enterprise includes three rather distinct phases: natural history, technology and science proper. The first two form the bulk of practically all elementary science curricula, and while they are essential parts of the whole enterprise, taken alone they tend to give one a distorted view of the nature of science.

The essence of science lies not so much in seeking out the detailed workings of nature as in trying to understand it. The technology which turns on its discoveries is useful, to be sure, but it has little to say about science itself.

Science is the activity by which we attempt to account for the familiar facts of nature in terms of certain 'first principles', which are statements that conform to general standards of reliability imposed upon them by the scientific community, and are characterized by the greatest possible economy of thought and expression.

This is what is meant by an 'explanation' in science; it points up one of the basic differences between science and other forms of knowledge. Whatever success one may attribute to the scientific enterprise is due largely to the methods that have evolved for testing the truth of its statements. In fact, Campbell⁴ proposed as a definition of science 'the study of those judgements concerning which

LOOK OUT

Dr. James L. Henderson's Look Out articles, January 1963 - December 1964, are now ready in booklet form, price 5s. 6d. post free.* Apply to: The New Era, Mall Cottage, Chiswick Mall, London W4, England; or to Miss Moyse, NEF, 55 Upper Stone Street, Tunbridge Wells, Kent, England. *(US 75c.)

universal agreement can be obtained.' These judgements, while not infallible, have, on the whole, proved successful in guiding science along fruitful paths. It is here that one finds the sharpest division between science and other disciplines, for the latter have no corresponding logical rules for testing their conclusions.

In this sense, the great conceptual schemes, rather than the facts of our environment, should be at the focal point of any science curriculum. The kinetic theory of heat, the molecular theory of matter, the conservation principles, the gene theory of heredity, etc.; these are the sort of ideas that truly demonstrate the creative aspect of science.

One of the greatest mistakes in science education is to assume, as unfortunately is often done, that all science is equal; that if physics or chemistry cannot be taught, biology or geology will do just as well. Curriculum planners tend to ignore the hierarchy and interdependence of the sciences. All courses are designed for the beginner. Chemistry presupposes no physics, biology assumes no knowledge of chemistry, and geology assumes nothing!! There is a strange tradition that biology, which actually deals with the most complex systems in nature, is the easiest one to teach for the general student. Yet modern biology must lean heavily upon physics and chemistry for its ultimate explanations, which means that since more students study biology than all other sciences combined, the majority of our educated adult population has been exposed mainly to a descriptive kind of science — to morphology and taxonomy. Small wonder that the average man has such a restricted view of the nature of science. Physics, for example, deals with the most basic and elementary phenomena in nature, yet how often is physics made the focal point of a science curriculum in our schools?

It is time to be realistic about this matter, to think not in terms of disciplines but of broad scientific principles. There are major conceptual ideas that weave through all the sciences; these should form the nucleus of a sound science curriculum. We must realize that the purpose of general education in science is not to preserve vested interests in the disciplines, but to achieve an educational goal. If the sciences cannot coordinate their efforts, we should abandon all hope for a common literacy in science.

2. Mathematics must be recognized as an integral part of all science.

Mathematics is the language of science, the only language by which statements about nature can be combined according to *logical* rules to yield new knowledge. Ordinary language is too imprecise, too redundant to permit an orderly description of nature. Just as science itself could not have developed to its present stage without mathematics, so it is unrealistic to imagine that the true character of science can be demonstrated without mathematical reasoning. It is the natural language by which we describe the order in nature, and which in turn leads to a better understanding of that order.

This is perhaps the major obstacle that we face, for in a sense it is responsible for the kind of science that is taught. To discuss even the simplest concepts in *meaningful* fashion requires some use of mathematics. It is well known that most students are repelled by what they believe to be the heavy mathematical demands of sciences such as physics and chemistry. The result is that they lean toward the more descriptive sciences in order to fulfil their requirements in high school and college, or if possible they avoid science completely. Consequently, their only formal contact with science is usually so shallow as to leave them with little appreciation for the whole scientific enterprise.

A way must be found successfully to blend the teaching of science and mathematics so that they reinforce one another and provide the student with a meaningful experience. It is a serious mistake to design science curricula which purposely avoid the use of mathematics.

3. Elementary teachers must be better trained in science.

It is well known that the average youngster in the elementary grades is intrigued and excited by science. Yet somehow this interest wears off by the time he reaches secondary school. There may be a number of reasons for it but surely one of them must be the fact that he is not sufficiently challenged in elementary school. The natural curiosity of children, which plays so important a role in science, is easily dulled by teachers who are not equipped to cope with inquisitive youngsters in

the field of science. Such teachers tend to minimize the science activities in their classrooms, or to handle the science in routine, uninspiring fashion.

Teacher training instruction must take note of this problem and provide more thorough training in science and mathematics, particularly for the elementary teacher. These are the teachers who can play the most significant role in developing a common literacy in science. The way in which they handle science in the classroom may be the determining factor in the attitudes that children adopt toward science. Four years of training in

science and mathematics ought to be the immediate minimum goal for the education of elementary teachers.

The three steps recommended here are not easily accomplished, but they are essential if we want scientific literacy for every man. The 'price' is high, but the 'end product' may be worth it.

1. Don K. Price, *The Scientific Establishment*, Science 136, 1099 (1962).
2. Plato, *The Republic*.
3. H. Poincaré, *Science and Method*.
4. Norman Campbell, *What is Science?* Dover Publications, Inc., New York, 1952.

What is the New Education Fellowship?

The New Education Fellowship is an international association for everyone who is interested in better methods of education. It includes not only teachers of children of all ages, training college lecturers and university professors, but also parents, artists, civil servants, sociologists and business executives. This gives it an exceptional range of interests and opportunities.

The N.E.F. was founded in 1921 by a group of educationists working in England, Switzerland and Germany, who felt the need for an independent body to investigate the new ideas springing up all over the world. Headquarters were established in London for general administration and N.E.F. Sections were set up later in each country. Now there are 20 major countries with N.E.F. Sections, and correspondents throughout the world.

The value of the N.E.F.'s work has been recognized by Unesco, who invited it to become one of its consultative bodies and has asked it to undertake a number of important educational projects. These

include a document on the teaching of human rights in schools and another on mental health, which turned out to be one of the most important working papers for the 1953 Unesco Conference on the education of the normal child in Europe.

The N.E.F. believes that the spread of education throughout the world is essential to the creation of real understanding between nations of differing culture and is therefore a means to the establishment of enduring peace.

On the national level, the Sections organize conferences, lectures, seminars and discussion groups, which enable educationists from all over the country to meet and compare notes. At the same time, it gives the young teacher a chance to develop his or her theories and to discuss them with others working in the same field.

On the international level, the work, so far as individual members are concerned, is similar, but on a much larger scale. The N.E.F. World Conferences, the 10th of which was held in Delhi in 1960, are led by eminent teachers and thinkers from many countries, and the conclusions reached have left a profound impression on educational practice in the twentieth century.

NEW from PITMAN

How Children Fail

John Holt

John Holt contends that most children in school fail. They fail to develop more than a tiny part of the tremendous capacity for learning with which they are born. With the insight of more than ten years' teaching experience, he examines this failure, tracing its origins in fear, boredom, confusion and even deception, and illustrating its effects with vivid examples from his own classes.

"The most original and refreshing book on education since Jerome Bruner's 'The Process of Education'. — BOOK WEEK.

25s. net.

Speaking Together *(Books I & II)*

Maisie Cobby and Rona Laurie

A new verse anthology designed to create an awareness of poetic technique and the value of the group speaking of poetry.

Limp Cloth. 9s. 6d. each

Cloth Boards. 10s. 6d. each

from all booksellers

Pitman. Parker St. London WC2.

PRECIS (INTRODUCTION, p. 134)

Die Amerikanische Sektion der 'New Education Fellowship' (in Zusammenarbeit mit der Nationalen Vereinigung für Wissenschaftslehrer und mit der Anerkennung der US Kommission für UNESCO) hielt eine Zwei-Tage-Konferenz in New York ab, die unter dem Titel 'Kulturelle- und Wissenschaftliche Werte' stand. (5-6 März, 1965.)

Der Plenar Sitzung folgten vier Diskussions Gruppen (Grundschul-Erziehung; Mittel und Oberschul-Erziehung, Sozialkunde, Lehrer Ausbildung).

Wir veröffentlichen hier die drei Reden der Plenar Sitzung am 5 März. In der Oktober Ausgabe werden wir die Reden der Plenar Sitzung v. 6 März bringen. 'Daseins bedeutung in der entwickelnden Welt', durch

Antropologie (Lisa Peattie)
Soziale Psychologie (Goodwin Watson)
Philosophie (Corliss Lamont).

La section des Etats Unis (New Education Fellowship) (avec la coopération de NSTA et la reconnaissance de la Commission des Etats Unis pour UNESCO) a organisée une conférence de deux jours (5-6 Mars, 1965) au sujet des 'Valeurs Culturels et Scientifiques' à New York.

Une Séance plénière a précédé et suivi quatre groupes de discussion (l'enseignement primaire, l'enseignement secondaire, les arts libéraux, l'enseignement des instituteurs).

Nous imprimons ici trois discours des séances plénières, du 5 Mars. En Octobre, *The New Era* imprimera les discours de la séance plénière, du 6 Mars. 'La Recherche pour des Valeurs dans le Monde d'aujourd'hui, par l'Anthropologie (Lisa Peattie), par la Psychologie Sociale (Goodwin Watson), par la Philosophie (Corliss Lamont).

PRECIS (SCIENCE AS A SOCIAL FORCE, p. 135)

Gerald Wendt diskutiert wie die Naturwissenschaft (Forschung, geprüftes Wissen und die Technik) zur sozialen Revolution der Menschheit beiträgt. In der Wirtschaft der Politik und Religion sind radikale Ideen meistens unerwünscht, aber in den Wissenschaften, durch Forschung gestützt wird revolutionäres Denken (meistens) Willkommen geheissen. Nahrungsknappheit, Überbevölkerung, und reisende Knappheit der Konventionellen Kraftstoffe — alle diese Probleme wenn sie erst mal gelöst sind werden von grosser Bedeutung sein; und so auch die Entdeckungen im Weltraum. Automalisierung wird Arbeit, Freizeit, Produktion und Nationalen Wohlstand beeinflussen — und natürlich auch das Lehrwesen.

Gerald Wendt discute comment la science (la recherche, la connaissance bien fondée et la technologie) contribue à la révolution sociale de l'homme. Tandis que dans la science économique, la politique et la religion, les idées radicaux sont grandement mal accueillies, dans la science (généralement) le recherche est soutenue et les idées révolutionnaires sont accueillies. Trop peu de nourriture disponible, trop de monde, l'épuisement de combustible conventionnelle — tous ces problèmes auront un effet profond quand ils seront résolus — de même, les découvertes dans l'espace. L'automatisation aura un effet sur le travail, le loisir, la productivité, et la richesse nationale, et bien sûr aussi sur l'enseignement.

PRECIS (INTERDEPENDENCE OF SCIENTIFIC & CULTURAL VALUES, p. 140)

Samuels Devons behandelt das Zwischenspiel der Naturwissenschaftlichen und Kulturellen Werte. 'Es handelt sich nicht um ein oder zwei (oder mehrere) ganz unterschiedliche Teile einer Kultur, oder um einen Kulturellen — und nicht Kulturellen — Teil die irgendwie vermischt werden müssen. Es handelt sich darum, dass die Naturwissenschaften unsere Kultur umschlungen haben und nun verändert, dass uns so ängstlich macht. Es ist die Frage ob diese Transformation unserer Kultur in einer Richtung verläuft die voraus gesehen werden kann, wünschenswert oder gar möglich für die Menschheit ist.' Samuel Devons erwähnt verschiedene Gründe für diese Beänstigung und sagt dass wir versuchen müssen die Naturwissenschaften so zu leiten dass sie zum Nutzen der Menschheit werden und gleichzeitig auch die Möglichkeiten der Individuellen Initiative vergrössern. Die Humanistischen — wie auch die Natur — Wissenschaften müssen in unserem Erziehungswesen so dargeboten werden, dass eine Philosophie entsteht; wenn wir das verpassen, so werden wir die Opfer einer falschen Philosophie sein.

Samuel Devons discute l'interdépendance des valeurs scientifiques et culturels. 'Il n'est pas question de la réunion de deux (ou plus) parties distinctes d'une culture ou d'une partie culturelle et une partie non-culturelle. Ce dont on craint c'est l'invasion, même l'engouffrement, de notre culture par la science qui la change rapidement. Il est incertain si cette transformation de notre culture est dans une direction qui peut être envisagée, désirable ou même

profitable pour la société humaine.' Samuel Devons discute les différentes raisons pour ces craintes, et il propose que nous devons s'efforcer à comprendre, guider et exploiter la science pour des buts humains et d'augmenter les occasions pour l'expression individuelle de soi-même. La science et l'humanisme doivent être vraiment incorporés dans notre enseignement, pour que toute une philosophie surgisse: autrement, nous serons victimes d'une fausse philosophie.

PRECIS (SCIENTIFIC LITERACY FOR EVERY MAN, p. 144)

Obwohl der heutige Mensch vielmehr von den Naturwissenschaften abhängig ist als seine Vorfahren, so versteht er doch viel weniger davon als jene Letzteren. Der grosse Fortschritt in der Kenntnis der Naturwissenschaften und der Technik hat das Wissen der breiten Masse weit hinter sich gelassen.

Professor Shamos diskutiert welches Mindestwissen jeder Mensch in den Naturwissenschaften haben sollte und macht die gegenwärtige Lernweise für den jetzigen traurigen Zustand verantwortlich. Wir müssen einen neuen bedeutungsvollen Lehrplan in diesen Fächern antworten; Mathematik muss als Teilbestand der Naturwissenschaften anerkannt werden, und Volksschul-Lehrer müssen eine bessere Ausbildung in diesen Fächern erhalten.

C'est un paradoxe que l'homme moyen d'aujourd'hui, bien qu'il soit tant entouré de la Science, la comprend moins — en proportion — que ses ancêtres. L'accroissement rapide et récent de la science et de la technologie a devancé celui de la compréhension du public. Professor Shamos discute quel devrait être le niveau de compréhension scientifique de chacun et il estime que l'enseignement scientifique laisse beaucoup à désirer. Nous devons donc développer des cours d'études pour la science qui ont de la signification. La mathématique doit être acceptée comme une partie intégrale de toute science et les instituteurs d'écoles primaires doivent être mieux instruits dans la science.

Correspondence

Dear Dr. Myers,

You asked about our Curriculum Materials Centre! Many innovations are confronting educators in America. We have seen many changes in the last few years and more changes are presently breaking the horizon. The teachers and students active in our schools are well aware of the new materials available to stimulate the learning process. But a new mountain is presently appearing on the surface for educators to scale. It is the need for screening, purchasing, processing, cataloging, and eventually the appearance of these materials into the classrooms of our schools.

The Fountain Valley School District in Southern California, along with many other fine school districts throughout America, is doing something about aiding the classroom teacher with the huge task of preparing instructional materials. In the last two years, we have established a Curriculum Materials Center to house and distribute films, filmstrips, exhibits, study prints, models, recordings, magnetic tapes, and library books to the teachers of our mushrooming school district.

Fountain Valley has experienced tremendous growth. In 1962 there were 265 students enrolled with 13 faculty members. Presently we house more than 4,000 students with a professional staff of 162.

Our Curriculum Materials Center has exerted a great influence upon our educational point-of-view. Since we believe that all students possess individual ability differences, we recognize these differences. Our

instructional program provides materials to the classroom which will support the teachers in an individualized reading, mathematics, and science program.

With a professional staff of two, we are spear-heading a trend in Orange County. A teacher of our district is able to plan and gather materials to implement her 'community helpers' unit in our flexibly grouped first and second grades. The eighth grade teacher may order materials which will enrich his 'American history' unit. Through concrete experience and tangible audio-visual media we are able to bring these vicarious experiences into our classrooms.

One of our finest services is the provision of the 'curriculum laboratory' for our teachers. In this learning lab, we provide in-service workshops, room environment ideas, materials for the construction of educational aids, resource materials, and the publication of supplementary curriculum bulletins; such as, calendar clues, patriotic poems, safety units, suggested art activities, etc. This phase of our service has proven to be the most stimulating force to up-grade the instructional program of our district.

To facilitate the learning experiences in his classroom, a teacher gains professional guidance, ideas, and materials upon visiting the Center.

We are presently a rolling foothill, but with additional funds and added materials, we are confident that someday the Center will appear on the horizon as a mountain that has been scaled.

Yours etc., Bob Barnes,
Director, Curriculum Materials Center,
Fountain Valley School District,
California.

Reviews

The Teaching of Social Studies in British Universities

Kathleen Jones. 8s.

The Careers of Social Studies Students

Barbara N. Rogers. 2s.

(Published for the Social Administration Research Trust by The Codicote Press, 1964.)

Dr. Jones and Mrs. Rogers, both senior lecturers in Social Administration at the University of Manchester, undertook these two studies of Social Studies Departments in British Universities as part of a project launched by the Social Administration Committee of the Joint University Council for Public and Social Administration. Three projects were initiated at the same time, and one is still to be published. The developing role of the Social Sciences and the expansion of university education have produced major changes in Social Studies Departments in the last decade, and we can be grateful that these two studies have made their appearance while there is still time for them to have some influence on planning for the future.

The term 'Social Studies' is used to mean the area of teaching covered by Sociology, Social Administration and Social Work training, and Dr. Jones' study shows how these three 'streams' are rapidly growing, and to some degree diverging from each other. Dr. Jones' survey covers 25 university departments, and following her brief but clear first chapter which traces the development of Social Studies teaching from the 1890's to the Robbins Report, she considers 'what the departments are doing', in some detail.

The most striking change in the structure of the courses is the decreasing number of two year certificate courses, and the growth of degree and professional social work courses; for the latter, the entrance requirement is usually the 'Social Science Qualification' — a certificate, degree or post graduate diploma with practical work included. Dr. Jones' findings show that it is unrealistic to expect all students holding the 'Social Science Qualification' to have in fact covered the same ground. The considerable variations in different courses, in terms of both the theoretical teaching and the amount and type of practical work undertaken, suggests that the 'Social Science Qualification' is rapidly becoming a myth. This being so, it seems time for professional social work courses to reconsider their entrance requirements, and perhaps replan the content of their teaching. Degree courses are becoming more varied in content, and more academic, and they are also growing in number; it will be graduates from these courses who apply for entrance to the professional training courses and not those for whom they were originally planned — a (supposedly) homogeneous group holding a common qualification.

The study of the staff of Social Studies Departments produces some interesting information about their salaries and status in relation to the staffs of other university departments, but perhaps the most interesting points which emerge are those which demonstrate the differing stand-points of the teachers of Sociology, Social Administration and Social Work. The Sociologists are mainly men and mainly young, having entered university teaching soon after graduation, and they tend to the view that their professional responsibilities lie entirely within the university sphere; Social Administration teachers have a male/female ratio of 2 : 1, a wide age-range, and varied career backgrounds; while teachers of Social Work are mainly women, mainly over 40, and most have been practising social workers. In contrast to the Sociologists, teachers of Social Work and Social Administration tend to hold that their professional competence depends upon a variety of contacts with society at large.

'If this survey has any one central theme, it is the curious dual nature of Social Studies departments and the difficult and sometimes precarious balance necessary between university interests and the interests of society' (p. 81). It is to be hoped that the 'dual nature' will remain to provide an enrichment of the whole and will not eventually produce fragmentation.

Section III of Dr. Jones' study, 'The Students', is the one which dovetails most closely with Mrs. Roger's study. Dr. Jones' figures show that between 1950 and 1960 there was an overall increase of 47.9% of students entering Social Studies Departments, but whereas over 60% of students went into Social Work following their university courses, in 1950 and 1955, Mrs. Rogers finds that by 1960 an increasing tendency for students from degree courses to go into other fields of employment, especially teaching, had made itself felt.

The men students represent two-thirds of all university students, but little more than one quarter of those taking Social Studies courses, and they have been singled out for special attention in both studies. The proportion of men students entering Social Studies courses increased slightly between 1950 — 1961 (by 4.5%), and their subsequent career patterns differed little from that of the total sample. An analysis of the men's careers show clearly that Social Studies courses equip them for a wide variety of jobs, and if this can be got across to young people when they are choosing their university courses, it may help to correct the balance of the sexes among students in Social Studies Departments.

Mrs. Roger's sample consisted of over eleven hundred students who successfully completed Social Studies courses in 1950, 1955 and 1960. The section on Training

shows that it is the two-year certificate student who is most likely to proceed immediately to professional training, and the degree student who is least likely. In view of the expansion in degree courses, the increasing tendency of the graduates to go into other than social work jobs, and the decline of certificate courses, this has serious implications for professional social work.

Mrs. Roger's study also provides some information about the careers of married women, that source of trained and skilled people which every profession hopes to tap, but suggests that social work provides few opportunities for part-time work suitable for married women.

Both studies are packed with information which should be of interest not only to university staff and administrators, but also to those who have to try and help intending Social Science students select the course most appropriate to their interests. Both are clearly presented, and Dr. Jones has in addition succeeded in making a factual study also entertaining reading.

Priscilla Young

The Meaning of the 20th Century

Kenneth Boulding

New York, Harper & Row, 1964.

Technology and Social Change

Eli Ginzberg (Ed.)

New York, Columbia University Press, 1964.

'Science and Culture'

Daedalus, Winter 1965

Gerald Holton (Ed.)

Cambridge, Mass., American Academy of Arts and Sciences, 1965.

Developments in science and technology have profound implications for Twentieth Century man. The man may be a peasant tilling the soil as his predecessors have done for two thousand years; hybrid seeds, new synthetic products, and the ubiquitous tractor may profoundly change his ways of living. The Twentieth Century man may be a factory worker; automation, changes in product design, and the vagaries of world markets, when products can be transported great distances, will affect him and his family. The man may be a Twentieth Century engineer with highly specialized skills who wonders whether his particular skills may become obsolete. He sees young graduates of engineering schools arriving who are much better equipped to deal with the changing technology of the second half of the Twentieth Century. The Twentieth Century man may be a youngster who would not be alive today if it hadn't been for developments in science and technology. Probably everyone in this age has been or potentially will be affected by modern science and technology. In different ways the three books under review discuss this impact.

In **The Meaning of the 20th Century**, Kenneth Boulding suggests that we are undergoing the second great transition in human history. The first transition was a movement from precivilization to a civilization based on agriculture and leading eventually to a largely urban civilization. We are now moving into a 'postcivilization'. Postcivilization is characterized by sophisticated technology, a drastic reduction in the number of people required in agriculture, extraordinary ability to recover from disaster, virtual disappearance of empires, improvement of health facilities with great increase in population, and a gradually greater uniformity of culture brought about by vastly improved transportation and communication. The

basis of this great transition to postcivilization is modern science. The transition will be achieved if four traps can be avoided: war, the population explosion, dependence upon exhaustible resources, and the possible failure of man himself to adjust to the changed conditions in postcivilization. To achieve the fulfillment of this great transition, Boulding suggests, as one of several recommendations, that the 'invisible college' of those of many lands who have a vision of the nature of this transition be joined by individuals, whether they be housewives or teachers, who search for truth and see the potentialities of the future.

Technology and Social Change grew out of the discussions of the Columbia University Seminar on Technology and Social Change. To a certain extent this volume may be considered as a more detailed discussion of some of the vexing problems being faced in postcivilization; in fact, its major contribution is the identification of some of the major problems we face in an age of developing technology. Will the need for greater specialization inevitably lead to a fragmentation of society? What should be the roles of government, business and educational institutions in the technological society? Where is the talent, needed to operate a technological society, to come from? Are there more efficient ways of allocating scientific talent? Is there a danger that the decision-making power, even in a democracy, will become concentrated in a relatively small elite group? What are the implications for education of the rapid advances in science and technology? It has been said that to state the problems clearly and concisely is the most important step toward their solution. This slender volume states problems that will be the concern of many who take part in the great transition.

What is the place of science in today's culture? Are there two or three cultures and are their adherents doomed to fight each other? **Science and Culture** is a collection of papers that grew out of a conference called to inquire into the relations between the humanities, the social sciences, the sciences and the arts. The fifteen papers on various aspects of culture and science are a germination bed of ideas. As we might expect, the papers illuminate the problems of our times rather than answer them, although there apparently is unanimous agreement that '... the relationship between the sciences and humanities may well become considerably more strained in the immediate future.' Certainly, this volume helps us to see more clearly some of the problems of 'culture' in this era of transition.

In each of these books the authors turn to education as an agent of hope. If we are to induct more members into Boulding's 'invisible college', we must have teachers who can develop in their pupils a sense of the preciousness of learning and can stimulate their creativity. A technological society with its computers and automated systems has an almost insatiable demand for highly educated people. There is a concern over the increasingly divergent curricula for the education of scientists and nonscientists.

Although the importance of education is recognized, there is a lack of attention to it. There is not a single essay among the fifteen in **Science and Culture** that deals directly with education. If the application of scientific approaches has been so successful in the natural and social sciences, isn't there a possibility that similar approaches might be useful in education? What is the reason for this lack of attention to education? Is there really no hope for education? Or, is education to be yet another culture with 'strained relationships'?

Willard J. Jacobson
Professor of Natural Sciences
Teachers College
Columbia University.

Young Children and Science

and

Science for the Eights-to-Twelves

Each 56 pp. Two "Bulletins" of the Association for Childhood Education, International. 3615 Wisconsin Avenue, N.W. Washington D.C. Price \$1.25 each.

Coordinator: Professor Ruth Roche;

Editor: Margaret Rasmussen.

Those of us in England who have been following the continuing work on Science Teaching of our friend Wyatt Rawson and his team for their three publications, one in 1962, one in 1964, and the third foreshadowed for early this year, must be keenly interested to find similar problems being considered by this very competent group of New Educationists in the United States. The kind of Science teaching here described is an essential part of a complete education. More than that, the methods advocated are surely of equal importance in any field of study open to these youngest children. No very tidy arrangement of material and problems, and certainly not the categories which are conventionally the divisions of disciplines in the Sciences at University level, can be laid down.

The growth of orderly thought and significant experience are notoriously untidy developments, unequal in speed and varied in direction. The aims of teachers in guiding this work must surely be to form attitudes and practise skills rather than to store away information. In the first booklet (p.17) one of the main needs listed for the child is 'sharing ideas with others, clarifying his thinking, raising questions, and suggesting proposals for follow-up', but surely this is of the essence of 'Young Children and Education' rather than specifically or exclusively 'Science'? At page 29 in the series concerned with the teacher, 'Change is one of the patterns on which a teacher focuses' — just as in History teaching?

Even when considering the behaviour patterns and responses of the 'Under Eights' two of the listed questions for teachers to ask themselves are, 'Which children are able to communicate their ideas clearly and concisely?' and 'In what ways might some children be encouraged to participate more in discussion?' It was at this stage that your reviewer found himself reflecting that in his present school the hamsters and guinea-pigs are domiciled in the *English Room*, and then recalling the persistent intrusion of problems of language teaching at almost every stage of his 'Report on the Social Studies in our Middlesex Schools' which is dated as long ago as 1952! No doubt most of the contributors to these two symposia would accept that education of the very young is indivisible and one is a little unfair to stress this when the terms of reference of these two documents are quite clear. The locality is frequently referred to in them for its usefulness in motivation and as material for scientific exploration. These young people will not grasp or understand anything except in terms relating to the actual limited experience comprising an individual human life.

The format of these Bulletins is highly effective and one boggles at the thought of our findings being published with all these 'leisurely' layouts and vivid, even luxurious illustrations. If this background of luxury involves danger it is surely in implying constant availability of film-strip projectors (used by individual children) and similar aids of all kinds. Even classroom display is at a 'West End Store' level. The actuality of inferior buildings and equipment should, one feels, be constantly in the minds of those considering the development of studies which demand pupil and group activities if they are to be realistic and help all our schools.

E. Lionel Fereday.

Associate Editors

Australia: Donald McLean & Loris Russell

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Lucile Lindberg

Editor: Margaret Myers

Mall Cottage, Chiswick Mall, London W4, England
telephone RIVerside 6484

Editor's Letter

An educational journal I am delighted to receive regularly from America, **Phi Delta Kappan**, had an apposite paragraph in the May number. Quoting from B. Frank Brown, Principal, Melbourne, Fla., this read: 'The graded school is frozen to a dangerously dated posture. Its monolithic structure is rigged against good learning. The curriculum of the graded school is designed to meet group demands and it does this with Procrustean Solutions. As often as not the effect of the graded school is to bring uncommitted learners into contact with an incompatible curriculum. Graded schools are still flunking 25 per cent of the students and blaming the students for their failure.'

I said last month that the urgency of the need for *immediate* revolutionary thinking about our educational systems does not seem to be sufficiently appreciated. Yet an English weekly, **New Society**, produced on 10th June some really revolutionary

suggestions for state controlled secondary education. The author, Douglas Pidgeon, is the Deputy Director of our National Foundation of Education Research. He first examines a number of statements (such as 'The real emphasis of any educational system should be on learning and not on teaching', and ' "Inherent" motivation is far more conducive to learning than "imposed" motivation') with which most members of the NEF would certainly agree. Then he writes: 'since no two children think, act, learn or develop in exactly the same way, it is necessary to challenge the assumption that group teaching is the most efficient way . . . this, in turn, implies the provision of schools that are designed specifically to allow for learning rather than teaching . . .' This he agrees will require a vital change in teacher training, since in such schools individual pupils would work on their own, and the teacher's task would be 'not to instruct but to help and advise and ensure that each child is (over)

CONTENTS

M. E. Kaye

Robert W. Shields

Eugene L. Baum

Jean E. Lindsay

Sheila R. Harris

Warren Farnworth

Hans Erdelt

Correspondence

Reviews

A Guide to Decision-making in Teaching p. 155

The Adolescent and Education p. 159

Furthering International Understanding
through World Literature Study p. 163

Creative Living p. 167

Therapeutic Aspects of Drama p. 170

The Study of Art in Colleges of Education p. 175

Are Pupils Human Beings? p. 177

John Sharwood Smith p. 179

James L. Henderson, Dora G. Dovey p. 179

placed in the particular environment that is appropriate to the stage which his learning has reached.'

Douglas Pidgeon discusses bravely the implications of his suggestions, including the need for examinations (assuming they are necessary) to be 'designed to suit the curriculum' instead of, as at present, determining it. I suspect, however, that he does not wholly believe that anyone will listen to him: the weight of administration lies heavy on the land! But there are two factors that I do not think he has *sufficiently* taken into account, and which should surely make the revolutionary process easier. One is that children, *until* we start educating them, are eager to learn: Mr. Pidgeon places too much emphasis, I think, on the need for motivation — the motivation is there and inherent. The second factor is the enjoyment and satisfaction a good *teacher* gets from 'learning by discovery', exploring with the child. This satisfaction can be so great that it should not take long to convince unwilling or conservative teachers that these methods benefit everyone, themselves not least.

John Holt's related thesis, in **How Children Fail** (to be reviewed next month) is echoed in the schools and clinics with which I work. I agree with him that 'there is no way to coerce children without making them afraid, or more afraid', and I agree with one of the ten year olds in his class who said thoughtfully to him 'You know, kids really like to learn; we just don't like being pushed around.' I realize too that more teachers might like to teach, if they were not being pushed around — by the system and those who administer it, and perhaps still more by the tests and examinations and selections which bedevil the system. Given teachers who are thus *forced* (to a greater or lesser extent according to the enlightenment of any particular school) to perpetuate children's anxieties through coercion (by whatever name, it smells as rank), then it is the teachers themselves who must eventually break the vicious circle. For this they will need a better opinion of themselves, their gifts, their experience and their devotion. This is surely what New Education Fellowship sections are so good at doing for those teachers who attend their conferences and their meetings. It is only when a justifiably self-confident teacher has gained enough strength (as well as humility) from others of his kind, that he is able to try to alter the systems

which, it seems, actively destroy the excitement of learning for so many children, and their mentors!

These systems are so powerful (with history and economic necessity and political prejudice to back them up) that it does not surprise me when teachers, over-worked and under-valued, accept them without hope. It does surprise me that The New Education has achieved so much. But these achievements have taken many years, and the education revolution that seems to me so necessary *now*, cannot wait for years. Somehow we must first realize the necessity to move, and fast, and then we must influence those who administer and perpetuate the systems which block the young child's ability and eagerness to explore in all directions.

Recently I heard something which cheered as well as depressed me. I have been trying for months to get a homeless, severely 'deprived' and depressed girl of twelve into a special boarding school, where I knew she would be cherished and gradually realize that she was a valuable human being with much to offer the world. She is at present in a Home for homeless children, so depressed there that she is a nuisance to the over-worked staff, and so bewildered at school that she is learning nothing — has in fact learnt nothing for several years. Yet I cannot get her into the boarding school which I feel is right for her, because the Education Authority complains that temporarily the teaching there is not good enough. It is true that there the children's personalities are put first and teaching the three Rs comes second; but for Rosie that is what is needed above all. She certainly won't learn *anything* until she feels she has regained a secure place in the world and can relate properly to other loving human beings. But none of this, however often I repeated it, changed the administrators' minds, and, in despair, I phoned the boarding school, only to be told that there were over 100 applications for 10 places — and this in a school that was black-listed by the Ministry! So *some* enlightened people in local authorities are realizing that the child's security and freedom to be himself comes *first* and learning will follow his certainty of these.

Related to this question of some children's so-called reluctance to learn is that of discipline — to cane or not to cane. We publish here on this subject one letter from an English Head-master and one quotation from the Bulletin of the

A Guide to Decision-making in Teaching

M. E. Kaye, B.A., Dip. Ed.

An everyday difficulty encountered by teachers is the making of decisions when faced with teaching and classroom problems. Some teachers have developed for themselves effective ways of handling these, using an inquiring and flexible approach which avoids rash decisions or 'rule of thumb' remedies. But there are others who when faced with a teaching or class-management problem rely too readily upon intuition and 'hunches' in correcting the situation. The discussion and examples which follow emphasize the need for more teachers to adopt a better approach in getting at the underlying issues and in arriving at more appropriate solutions. The suggestion made here is that the resources of educational psychology can provide a basis for developing an improved system of inquiry.

'Common-sense' vs. Systematic Inquiry

During a typical school day it is not unlikely that a teacher may meet a variety of difficulties involving classroom discipline and conduct, social disturbances, judgments about pupil progress, etc., and be expected to deal with all of them. Whilst some teachers do, in fact, make conscious use of systematic inquiry and investigation into the typical problem situations of teaching, the more frequent resort, especially in the hurly-burly of daily classwork, is to 'common-sense', intuition or 'hunches' about what should be done. Common-sense judgments are really short-cuts to

(Contd. from previous page)

German-speaking section of the NEF (p. 177). It seems to me that the punishments described, degrading to teacher and pupil alike, and the cynicism apparently engendered (over disciplinary measures) in some teachers and inspectors, are all the result of a defective system. The punishments mentioned have little relation to the crimes, and are unlikely to alter the erring child's attitude: the experienced good teacher rarely needs to punish, the inexperienced teacher should not be placed in such impossible situations. In a system where the child was allowed to learn and the teacher could enjoy learning *with* him, I doubt if comments such as those we publish would ever be necessary. M.M.

understanding the whole situation, and involve two steps: a rapid appraisal of the observable facts followed by a snap decision on how to act. For all the various day-to-day teaching problems much more use could be made by teachers of the typical methods of observation, inquiry and interpretation used in educational psychology, as well as more consideration given to its prevailing research findings. This means that classroom problems will be best handled by teachers who are prepared to be continually searching for, applying, rejecting or accepting various possible solutions.

Perhaps the reason why more use of this systematic inquiry is not made is because many teachers feel that the ideas contained in education or psychology are vague, unproven, unreliable, unnecessarily technical, idealistic or impracticable. Often the contributions of these fields seem simply sophisticated ways of stating the obvious, especially the common-sense insights of most teachers. (Some teachers, indeed, automatically assume that all psychological explanations of behaviour stem from the work of Freud! A glance at most psychology texts shows what a variety of content exists.) Moreover, they argue, 'common-sense' explanations of pupil behaviour are almost invariably correct, since these very explanations are based on the teacher's personal knowledge of and experience with pupils. In other words, 'common-sense' has the advantage of being based on first-hand experience. Added to this are the advantages that 'common-sense' can both provide rapid on-the-spot solutions to normal classroom difficulties and does, in fact, 'work'. Assuming then, that 'common-sense' does 'work', if a pupil fails to achieve average grades at the end-of-year examinations, the teacher can with confidence attribute this failure to laziness on the part of the pupil, or to his lack of ability (this is the frequently found 'I told you so' explanation), or (if the teacher has taken the trouble to study the pupil's record card — and just how often is this done?) to the lack of encouragement at home.

These judgments are very easy to make. They require little thought (or rather guesswork) together with a subjective interpretation based on a limited number of solution-choices. Worst of all, they assume that 'common-sense' is always right, and that what is 'common-sense' to one man is necessarily so to another. That such is not the case is easily seen in individual disagreements on

matters of internal school policies. Nor does a prevailing majority consensus in 'common-sense' terms necessarily imply that an individual viewpoint is inconsistent with the true state of affairs.

Solutions must satisfy the problem to be successful, and often 'uncommon-sense' is the only way to discover them.

The Case of Robert

The situation to be described demonstrates the need for careful and thorough scrutiny of all the available facts before reaching any decision about the treatment of the problem. The central figure in this case is 'Robert', a boy in the Second Form at a Metropolitan High School. Robert is being victimized by several other boys in the class. He is often bullied in the playground and on the way home from school. In class he sits by himself and prefers to remain withdrawn from group activity work. At times when the bullying is intensified, Robert reacts by crying. Robert's record card indicates a long history of personal sickness, family tragedy (including the relatively recent loss of his father), introverted behaviour at home as well as at school and mediocre grades in all subjects except spelling. Physically, Robert is shorter than most boys in his class and his build is slight. His antagonists, on the contrary, are all more heavily and powerfully framed. In class they tend to be restless more often than not, though it is obvious that much of the class contribution to the lesson is supplied by them. Despite their keenness to participate, especially in oral group work, they are less enthusiastic when it comes to individual, written work. Classroom discussion work suggests strongly that these boys subscribe to lower-class opinions and values and that they reject commonly prevailing middle-class notions (e.g. that education is worthwhile). Although these boys are generally above average in intelligence, their ideas, attitudes and values learned at home are not readily amenable to change. Here are some typical facts about the home life and background of these boys (from record card data). Concerning all the boys, both parents are unskilled and without training for any particular job or trade. In all cases except one, the father works as a labourer but is not permanently employed, whilst without exception the mother is engaged in home duties. Family dissension is commonplace in these homes and is occasionally provoked by paternal inebriation. Despite this home image, the boys are not without

ambition towards success in later life, though this ambition is tempered by their own thinking and values.

'Common-Sense' and Psychological Approaches Contrasted

From all this information, the problem assumes a very complicated nature, although it appears deceptively simple if only the observed behaviour is considered. According to the facts intuitively interpreted, the problem is clearly one of bullying and nothing else. Robert is being unfairly treated; consequently his tormentors should be punished. As Robert is incapable of retaliation, it becomes the teacher's job to restore harmony, order, amicable relations. The teacher thinks that the boys should be caned — this will teach them to leave Robert alone! But, in prescribing this treatment has the teacher considered *all* the facts of the situation? If Robert is left alone, the problem of mutual dislike between Robert and his tormentors will not be solved. Robert may remain withdrawn, whilst the hostile class members may devise other ways of making life unpleasant for Robert.

To the teacher using a systematic approach in examining all the data, the problem is more than simply one of bullying. It is not as clear cut as common-sense would suggest. True, the boys are wrong and unjust in persecuting Robert; however, these boys are acutely conscious of and despise Robert's unathletic appearance. Robert moreover, even initially at the school, never showed the slightest interest in developing some physical skill or prowess. Again, one important complication is the class-consciousness of the hostile boys. Their difficulty in having to adjust continually from the lower-class home environment to the middle-class school environment, is not to be taken lightly by the teacher. Indeed this may be the very core of the problem. Their attack on Robert may represent a protest against the demanding middle-class standards. Robert may simply be a scapegoat.

Tackling the Problem — Asking 'What would I do?'

The teacher, guided by recent research methods in the psychology of learning, placed the observed facts of this problem to the whole class and asked the class members to identify the problem and provide a solution. At first the problem was disguised as an imaginary situation and presented as the content of a Comprehension Exercise during an

English period. Each member of the class had to place himself in the role of the teacher. The most frequent and popular responses indicated that the problem was essentially one involving violation of individual rights — in this case, one person's right to refuse interest or participation in vigorous sport. Most solutions were directed towards the punishment of the offenders and (somewhat unsatisfactorily!) were based on the principle of 'give them some of their own medicine' or 'an eye for an eye'. Perhaps the most curious feature of this procedure was that when the problem was later recognized, Robert's persecutors all suggested this punishment for themselves, now having understood something of Robert's feeling in the matter and expressing a desire to make amends.

The Problem Recognized — Facing the Facts

About this stage in the proceedings the class began to realize that the disguised problem did in fact represent quite clearly the situation at present existing between Robert and his antagonists. This became apparent to the teacher when certain pupils showed signs of feeling uncomfortable and unwilling to take part any further. Of those directly involved in the situation, Robert said nothing, whilst his tormentors called out his name in a jocular and derisive fashion, thereby identifying themselves and Robert with the problem situation. When the teacher inquired if such situations had been experienced by any members of the class, various individuals, after some deliberation, referred specifically to Robert's case. So eventually under the guidance of the teacher the discussion of the comprehension question continued with direct reference to Robert.

As a follow-up to the comprehension exercise, the teacher organized a class discussion on the value of rewards and punishments. (By doing this, the teacher had put himself into a difficult position, since he had to make it clear to the class that all decisions on disciplinary action were ultimately his. That is, the method used by the teacher did not in any way give licence to the pupils to determine their own punishment.) The discussion did have one very significant result — it laid the foundations for a friendlier and more co-operative attitude in the classroom between the teacher and the pupils and among the pupils themselves. All the pupils were eager to participate because the problem was real and meaningful to them. Now that the teacher had

the pupils working together and enjoying it, it was only sensible that he devise other similar activities to sustain this attitude of co-operation. He did this by organizing, with the help of suggestions from class members, a Court of Justice which operated during one of the periods. A system of fines was worked out to suit the particular offence. Eventually enough money was raised from class fines to make a modest contribution to a prominent charity.

From the discussion the point emerged that unless the person being rewarded or punished was fully aware of the reason for the reward or punishment, then such rewards or punishments were of little value. Particularly in connection with punishment, the class agreed unanimously that the punishment, if it were to be effective, should be designed to produce more desirable behaviour in the future. The earlier attitude of the class towards Robert's tormentors had thus changed. It was now the suggestion of the class that these same tormentors should help Robert be happier and more interested in his class and out-of-class activities. At this point it occurred to the teacher, guided by his systematic investigation of the facts, that one way to do this would be to make an early choice of Robert when class sporting teams were being selected. The resulting effect on Robert would be to enhance confidence in himself and in his ability to attempt something for which previously he had shown no interest or competence.

No Course of Action is Final

However, the course of action that the teacher decides upon should not necessarily be final. If the determined course of action proves to be inadequate, then the teacher would need to experiment with other approaches or courses of action until he reaches a reasonably satisfactory one. If the method of boosting Robert's confidence in himself by encouraging active participation in sport had failed, the teacher could have resorted to other approaches, such as making Robert responsible for the running of some other prestige activity in which he could excel or at least participate (e.g. writing a class magazine). Again,

KIRKDALE SCHOOL

A new independent London day school will accept children of 3½ to 8 years now, and will enrol children of 3½ to 13 for September. Qualified teachers, small groups, good teaching in permissive atmosphere. Apply to 186, Kirkdale, London S.E. 26. Tel. Sydenham 0149.

there is also the possibility that for every reasonably satisfactory remedy to the problem, a better one exists. So the teacher should always maintain an open and inquiring attitude towards the treatment of evidently familiar problems.

An Alternative Method — Play-Acting Technique

An alternative (and perhaps equally effective) method to the one of 'self-examination' just discussed, may be one where a person's feelings, fears and inhibitions are expressed on stage without danger (or fear) of embarrassment. Here, in an experimental real-life situation, persons are put into specific roles and are then asked to act out a familiar problem situation. The important thing in a therapeutic technique such as this one is that the roles are reversed, thereby enabling self-learning or self-discovery to take place. So, in Robert's case, Robert would become the aggressor whilst his former antagonists would become the victims. Only by the acting out of such reversible roles can problems be understood from points of view other than one's own.

The case of Robert demonstrates that the teacher's final decision may depend considerably upon the guiding needs and feelings of his pupils. If the teacher takes the trouble to understand, as well as the opportunity affords, the motives of every individual involved in a problem situation, and to devise solutions helpful to them all, then the teacher-pupil relationship is likely to improve with each new problem encountered. As in the case of Robert, not only may one problem be brought to light (the essential problem of Robert), but also associated problems more difficult to recognize, e.g. the need for more co-operation between the teacher and his pupils. Once a co-operative attitude prevails in the classroom, group and social activity is bound to function more smoothly.

The Role of Educational Psychology in Decision-Making.

(i) Recognizing the Real Problem.

What in fact, did the teacher do in the case of Robert? First, he recognized that a behaviour problem did exist. Many teachers are apt to explain away problem behaviour with such clichés as 'boys will be boys'. In other words, these teachers are likely to equate problem behaviour with everyday

behaviour. Next, Robert's teacher was conscious of the danger of interpreting the problem at first glance. He recognized the need to explore all facts about the problem before reaching any conclusions about it, since solutions are peculiar to particular problems. In short, as human behaviour is so variable, there can be no formula-solutions. It is almost certainly true to say that no two problems are entirely similar.

(ii) Deciding on a Course of Action.

Following the recognition of some of the complicated facets of the problem, Robert's teacher had to hypothesize and decide on a course of action. He decided to work on the principle of allowing the characters involved in the situation to recognize the influence of their own actions. By being given the whole situation, the boys were better equipped to see all sides of the issue. The follow-up discussion helped them improve their understanding of the whole situation, an understanding which relieved the hostile tensions between Robert and the other boys.

The methods of Robert's teacher were by no means foolproof, neither was his appreciation of the situation necessarily final. The virtue of this method was that by modifying this knowledge the next time the teacher could proceed to even better ways of dealing with similar problems.

Educational Psychology as a Supplement to Common-sense.

It has not been my intention to undermine the importance of common-sense in matters requiring decision. Rather it has been my contention that what is apparently common-sense is in itself inadequate in defining the real problem and in furnishing an appropriate solution. There is a danger, too, that the application of a common-sense solution merely postpones the investigation of better ones. Of course this is not always the case, for there is at least some probability that the common-sense solution is the one required. The essential point is implicit, viz. that the teacher should be guided both by common-sense and by educational psychology. Without the background of a teacher's practical experience in dealing with problems, the application of research findings from educational psychology becomes limited in value. The teacher's

classroom experiences are after all real, vivid and first-hand. This is particularly the case where the teacher can 'sense' a problem, perhaps through an empathy or 'fellow-feeling' with his pupils. It is also at this stage, when a problem has been sensed, that educational psychology can be most useful, for as an established field of constructive inquiry it allows a teacher to work within a framework of knowledge and principles which can help to free him from prejudice and preconceived assumptions.

But what must the teacher do to gain the most benefit from educational psychology? First, he should be able to draw from the content of educational psychology upon the wider experience which he alone cannot have. The teacher can do this by familiarizing himself with the recent and reliable research findings in educational psychology. The quickest way of obtaining such information is probably from review articles in journals. Secondly, the teacher should try to employ a system of enquiry and experimentation when dealing with classroom problems. Only by experimenting will the teacher proceed to a better understanding of problem situations, the characters involved and the underlying causes.

What is the New Education Fellowship?

The New Education Fellowship is an international association for everyone who is interested in better methods of education. It includes not only teachers of children of all ages, training college lecturers and university professors, but also parents, artists, civil servants, sociologists and business executives. This gives it an exceptional range of interests and opportunities.

The N.E.F. was founded in 1921 by a group of educationists working in England, Switzerland and Germany, who felt the need for an independent body to investigate the new ideas springing up all over the world. Headquarters were established in London for general administration and N.E.F. Sections were set up later in each country. Now there are 20 major countries with N.E.F. Sections, and correspondents throughout the world.

The value of the N.E.F.'s work has been recognized by Unesco, who invited it to become one of its consultative bodies and has asked it to undertake a number of important educational projects. These

*The Adolescent and Education**

Robert W. Shields

University of London, Institute of Education.

Adolescence is inevitably a period of emotional chaos which marks the gradual transition from childhood to adulthood. A time for experimentation, increasing freedom and independence, a protracted period during which the youngster has to arrive at a wholly new conception of himself. It is a long and complicated process. It is about the intra-psychic conflicts of adolescence that I wish to speak here; conflicts which place very great strain on the individual and his environment but from which, if all goes well, eventually emerges a mature and rounded personality.

The first area of conflict is that between the relatively safe and familiar past and the unknown, but challenging, future.

*Reprinted, with the kind permission of the Editor, from **New Horizons** No. 29, the official journal of the Australian New Education Fellowship.

include a document on the teaching of human rights in schools and another on mental health, which turned out to be one of the most important working papers for the 1953 Unesco Conference on the education of the normal child in Europe.

The N.E.F. believes that the spread of education throughout the world is essential to the creation of real understanding between nations of differing culture and is therefore a means to the establishment of enduring peace.

On the national level, the Sections organize conferences, lectures, seminars and discussion groups, which enable educationists from all over the country to meet and compare notes. At the same time, it gives the young teacher a chance to develop his or her theories and to discuss them with others working in the same field.

On the international level, the work, so far as individual members are concerned, is similar, but on a much larger scale. The N.E.F. World Conferences, the 10th of which was held in Delhi in 1960, are led by eminent teachers and thinkers from many countries, and the conclusions reached have left a profound impression on educational practice in the twentieth century.

Every step the youngster takes towards adulthood is accompanied by anxiety, and he seeks relief from this anxiety by falling back from time to time to childish ways of thought and patterns in feeling. A delightful example of this oscillation in mood is found in a letter written to her girl-friend by a girl of fifteen. It is quoted in Helene Deutsch's book, 'The Psychology of Women'. The letter reads, 'Mother wants me to wear a long dress at the big dance party at the W's next week — my first long dress. She is surprised that I don't want to. I begged her to let me wear my short pink dress for the last time . . . I am so afraid! The long dress makes me feel as if Mummy were going on a long trip and I did not know when she would return. Isn't that silly! And sometimes she looks at me as though I were still a little girl. Ah! if she knew, she would tie my hands to the bed and despise me.'

In this brief confidential passage we can see how the girl is oscillating between her wish to think of herself as nearly adult, and her fear of losing touch with childhood securities. She wants to wear her child's dress, for the last time. She is frightened of being pushed by her mother into thinking of herself as a young woman. It makes her fear that she will lose touch with the mother she has known from infancy onwards. At the same time she feels she is being silly and childish, which is out of keeping because as the last line shows, sexual maturation and excitement compel her to acknowledge that she is no longer just a child.

This leads us to another sphere of conflict: that between clamant sexual feelings and fantasies and the need to control and understand these impulses.

The manner in which the teenager negotiates the intense and disturbing period of sexual development will, to a considerable extent, depend upon the way in which the subject was dealt with during his infancy. Every normal child by the time he is three or so has begun to think about procreation and to ask questions. If he is not told the truth he will invent myths of his own. Often, though, the myths he concocts are no more fantastic than those invented by his mother — who really ought to be the one person to know how babies are born. One still comes across parents who flatly refuse to answer the small child's queries about birth: parents who still talk about gooseberry bushes and doctors bringing babies in their black bags. One little

patient of my own was given a rather original tale. His mother told him, 'One day when I was just about to put a shovelful of coal on the fire I happened to see a small baby in the shovel, and this was you.' Hardly, I think, the best way to make a child feel secure in the home! Especially since it was not long before my patient began to wonder how many babies his mother had *not* spotted at the last moment.

The child who is given honest and easy answers to these natural questions during infancy may, in later years, forget much of what he has been told, but a healthy sediment of knowledge remains in his mind which stands him in good stead when he comes to adolescence. Sex does not remain an area in which he feels there are deep and dangerous secrets which are so threatening that even his parents blanch or blush whenever the subject is raised. When such a child reaches puberty and adolescence, and rapid sexual development compels him to think very personally about the processes that are going on in his body, he can approach the subject with a minimum of anxiety or crushing guilt. There will, of course, always be *some* anxiety and guilt about masturbation, but this need not reach crippling proportions. In addition this child feels comparatively free to seek whatever enlightenment he may need from his parents or other significant adults in his environment.

Often the person from whom he wishes to glean this kind of information will be a teacher he knows well and respects. It is not only facts that the youngster wants. He wants someone to help him gain a perspective on the whole subject, to help him sort out how these new sensations and fantasies can be welded into his emerging image of himself, and what relationship they may have to morality and convention.

This raises the whole thorny problem of sex-education in schools. I confess that I am none too happy about the way in which this subject is dealt with in many schools. If it is purely factual information that is wanted the school frequently gives it too late. Since children mature at different ages, it is equally possible that it will be given too soon. I would much rather see no formal instruction given as part of the school programme, because in so complicated and personal a matter the youngster would rather

choose for himself the time and the setting and the person with whom he wishes to air his anxieties. The sensitive teacher will, I think, bear in mind that certain among his pupils will want to use him in this way, and will be able to respond to the youngster's trust in him. An individual discussion of this kind seems to me much healthier and more meaningful than the wholesale dissemination of knowledge to a class of twelve-year-olds.

Another area of conflict is that between the adolescent's emotional attachment to his own sex and his intellectual interest in the opposite sex.

The early adolescent normally passes through a fairly prolonged homosexual phase — and I want to make it clear that I am not talking about perversion, but about a perfectly ordinary developmental process. Intensely close friendships are formed at this age which lay the basis for friendship with members of one's own sex in later life. The girl of twelve or fourteen who keeps an intimate relationship of this kind going during early adolescence is enormously reassured to discover that another girl of her own age is going through similar physical and emotional changes. By close association with one another they feel less isolated, less perturbed, and are subtly able to identify themselves with the whole process of becoming a woman because it is a shared experience.

Alongside this rather exclusive type of relationship, there is likely to be some older member of the same sex whom the youngster will idealize. It may be an older girl in the school or a teacher, and it is important to respect the delicacy and intensity of these emotions. For in this way the girl on the edge of womanhood is able to feel that to become a woman is a good and wholesome thing. Much the same process, of course, takes place with boys.

Running concurrently with this homosexual attachment is a slowly increasing interest in the opposite sex which is, initially, intellectual rather than affective. But the really meaningful friendships at this stage have to do with homosexual feelings and it is important that the teacher should not pour

DOROTHY MATTHEWS, B.A. Lessons (Visit/ correspondence 5/-) in writing and speaking, on creative new-education lines, for teachers, parents, children, exam students. English for foreigners. 7 Summerlee Gardens, London N.2. TUDor 7357.

Qualified Teacher with junior experience required for recognized residential school with an exciting and progressive approach to challenging children. Farney Close School, Bolney Court, Bolney, Sussex. Phone Bolney 315.

scorn on the youngsters for being so attached, nor try to make them feel guilty or that their friendships are in any way odd.

A further area of conflict arises out of the fact that the teen-ager is beginning to detach himself from the family and identify more consciously with his peer-group.

While still being a member of the family the adolescent gradually shifts much of his loyalty to his own age-group outside the home. Not feeling himself to be a child any more he has little in common with the younger siblings. At the same time he is no longer willing to accept his parents as the ultimate authority. He becomes critical of their attitudes, their opinions and principles. He is not willing to accept anything without first subjecting it to a critical analysis of his own. He is attempting to establish his individuality in thought, patterns of behaviour and choice of attachment. Though inevitable, this process is accompanied by considerable guilt because the youngster knows that in some ways he is hurting or even offending his parents. He can no longer feel himself to be the docile, pleasing little boy his parents would so obviously like him to remain. He feels compelled to dissociate himself increasingly from what he regards as the possessive and managing love of his parents, and to attach himself to groups outside the home. The more controlling the parents are, the more necessary will it be for the youth to identify himself with political, social or religious groups whose main value at this time is that they have virtually nothing in common with parental standards. It is well for parents and teachers at this time not to take the somewhat rabid and exaggeratedly idealistic opinions of the adolescent too much to heart.

A very marked factor in adolescence is the oscillation between periods of exhibitionism and shyness.

In certain moods the teenager feels excessively confident and self-assured. He is learning new skills,

WAR ON WANT

NEXT STEP: EDUCATION

Several hundred schools in Britain are at present supplying the wells, bullocks, cottage industries, grain stores and agricultural equipment so badly needed in the destitute Indian village, as the basis for further development. May we inform them through your columns that though the five-year Freedom from Hunger period ends this summer, the links already formed with individual villages will continue as a permanent part of the work of War on Want, and will, in fact, be strengthened as the scheme is broadened to include education, health and training. Support for individual boys and girls who would otherwise be denied school facilities in India is already under way. The Bhoodan project is, we believe, the only measure bringing aid to the small and often isolated communities in which eighty per cent of the Indian people live (Government aid is all too often directed at the large-scale prestige project). School-girls and boys are taking the lead in creating new life and hope in one of the poorest members of the Commonwealth. (Olwen Battersby, Research and Field Worker, War on Want, 9 Madeley Road, London W5.)

gaining mastery over his body, rapidly acquiring new knowledge. All this results in a narcissitic evaluation of himself. He can be arrogant and aggressive. Yet at other times he suddenly becomes abashed, uncertain, self-critical and clumsily defensive.

These mood swings are the result of his not having established a clear picture of himself as a whole person. As yet he has no well focussed self-image. Consequently to a large extent he is over-dependent upon the opinions of others, of what they say and feel about him. He has a compulsion to behave in such a way that others *must* notice him and reflect back an image which he gradually identifies as himself. Whenever he finds himself in a situation in which he thinks that others are critical he tends to go to pieces and to denigrate himself. It is for this reason that the adolescent places so much emphasis upon clothes. Clothing, hair styles, make-up serve many purposes for the teenager. First, there is the convention that adolescents dress very much alike. This reinforces the sense of belonging to a group; and this is valuable since the youth cannot fully identify himself with anyone in his home. Second, by individual taste and experimentation he can use his interest in clothes and styles as a way of reflecting his changing feelings about himself, in the hope that he will be able to arrive at some picture of himself which is both pleasing and consistent with his mood. Thirdly, the fact that adults generally are critical of,

and may even ridicule the sartorial excesses of the adolescent, support the youngster in his determination not to be regarded as an adult which to him signifies age, convention, insipidity, 'the Establishment'; all of which nauseate him.

The use of school uniforms must be linked to this process. I sometimes wonder, particularly with girls, whether we are right to insist on uniforms with the adolescent child in school. Throughout her life what a woman wears cannot be wholly divorced from what she is or feels herself to be. I confess that I am in agreement with those headmistresses who interpret the uniform rule liberally and allow the girls to make individual additions or adjustments to their uniform, and in the senior forms to use discreet make-up.

A further contrast that is typical of the adolescent is that between Activity and Passivity.

I think that parents and teachers make a mistake if they think that the greatest service they can provide for the adolescent is a crowded programme, endless 'projects', and outgoing activities. Of course, there are times when the teenager is full of restless energy, though he prefers to select for himself the channels into which he will pour his energy. Equally well, however, there are times when he wants and needs a great deal of inactivity, a place to be alone, licence to be passive.

Many of our residential schools (and I am talking here of England) seem to function on the theory that the adolescent is a machine that must be kept at full stretch all the time, and that he is only a danger to himself or his environment when he is inactive. I have visited residential schools and Approved Schools (Reformatories) where the youngsters are chivvied into one activity after another from the time they wake in the morning till they go weary to bed at night. Such a system bears very little relationship to the real needs of the teenager.

In the process of trying to arrive at a self-image, a personal philosophy of life, a sense of his own individuality, the youth needs to have time to be by himself, to think, to allow deep unconscious consolidating forces to work in his mind; and the school and the home should allow for this need. I can never be too grateful to the headmaster of my own school who, after I had taken matric., allowed

me to spend a whole year doing what I liked. He made no demands on my time. I was allowed to attend or to skip any classes I wished. For the whole of that academic year I did as I pleased. I pursued my own interests, I read widely. I walked in the country. No one asked me to study this or that. And now, looking back on this one fallow year in my life I feel that I gained more from it than from any of the busy, exacting years in which I have been caught up in one educational scheme after another.

Not every child may need a whole year's break from the strict routine of school life. But there should be time in any curriculum for the developing teenager to be alone, to have time on his hands and to get in touch with those inward processes that make for genuine integration of the personality.

The last conflict I wish to list here is that between the child and his parents, which finally leads to true adulthood.

Perhaps the most painful yet highly significant task that the parent can perform for his child is that of tolerating the youngster's defiance when he is at last ready to think of himself as a man. At some time in late adolescence the normal youngster will feel the urge to prove his own adulthood to his father. Often this leads to very considerable bitterness in the home. Out of this conflict, however, one thing emerges clearly. The father has to admit that he can no longer think of his son as a child, nor treat him as such. A similar process, of course, takes place with the girl. She, too, through defiance, with all its accompanying guilt and anxiety, finally establishes herself in the eyes of her parents as a young woman and no longer merely a teenager.

Once the crisis is over a wholly new relationship is built up between the older and the younger generation, in which the parents are now able to accept the complete independence of their children, their right order their own lives and to depend on their own judgments. A new relationship, based on mutual respect, is born between them.

It will be seen that during adolescence the youngster has travelled a long and arduous path. The child's attachment to the family has gone through a number of metamorphoses, finding new objects and

Furthering International Understanding Through World Literature Study

Eugene L. Baum

Assistant, Graduate Institute of Education,
Washington University, St. Louis, USA

This moment yearning and thoughtful, sitting alone,
It seems to me there are other men in other lands yearning
and thoughtful;

It seems to me I can look over and behold them in
Germany, Italy, France, Spain,
Or far, far away, in China, or in Russia, or Japan, talking
other dialects;

And it seems to me if I could know these men,
I should become attached to them as I do to men in my
own lands;

Oh, I know we should be bretheren and lovers,
I know I should be happy with them.

These lines from Walt Whitman illustrate the opportunity given to teachers of English to encourage the thinking of students along social lines which stress the solidarity and mutual dependence of all peoples in working out policies of mutual understanding for world harmony and peace. The increased interest our students reflect in world affairs, especially since World War II, is only part of the rationale for the world literature course. The program is also based on the premises that studying literary works from many parts of the world will result not only in greater appreciation of beauty, of moral values, and of high ideals, but will

(Contd.)

new allegiances and new patterns. Nevertheless there is a continuous thread running through from infancy to adulthood. The capacity to love and the quality of love remains much the same, though, in kaleidoscope fashion, the arrangement of objects has changed from year to year. Dr. Willi Hoffer, in his book, 'Psychoanalysis', writes, 'The mother loves the child so that he learns to love himself; so that some day he can do without her love and love another as once he was loved by her.' Into this one sentence Dr. Hoffer has condensed the whole history of the growth of love, given and received, from infancy to maturity. And the healthy adolescent will have worked through many of the painful stages in this complicated rearrangement of his loyalties, his ability to trust the affections of others, and the capacity to risk becoming himself a creature able to love meaningfully as an adult.

simultaneously contribute to a better understanding of other peoples with whom we become more interdependent and closely associated each passing day.

Today teachers recognize that a meaningful education requires knowledge, skills and attitudes that enable one to adjust to life and to earn a living. But the goals of modern education must not stop at these levels. From the very beginning the development of sympathetic social concern as a conscious purpose and practice in the study of world literature must be effected. We might well consider whether this concern should not properly occupy the central place in the literature program. English teachers take responsibility not only for furthering the esthetic appreciation and enjoyment of literature but also for the development of a broad conception of social indebtedness in the student.

Our world is characterized by rapid and profound social transformation. Our students are beginning to realize that old institutions, old customs, and old traditions are either being dissolved entirely or are being basically revised and reconsidered by peoples and their governments. Theme topics of sensitive high school students often show that young people are thinking about internationalism. Teachers of English are given the opportunity to educate toward the realization of the importance of active citizenship, for too often in the entire course of an adult's life he will perform no important voluntary service that might indicate his awareness of the responsibility he has toward his immediate and extended society. Grudgingly he pays his income taxes and thinks that by that act he has fulfilled and been relieved of his general social obligations. Consequently, an immeasurable quantity of ability and effort that could be manifested in human affairs is tragically wasted. Too often a negative attitude toward citizenship and a denial of obligation toward the world are successfully developed and maintained.

Recognizing this need for meaningful courses in the modern curriculum, Alfred North Whitehead has written, 'There is only one subject matter for education, and that is life in all its manifestations. Instead of this single unity we offer children — Algebra, from which nothing follows; Geometry, from which nothing follows; Science, from which nothing follows; a couple of languages never mastered, and lastly, most dreary of all —

Literature, represented by the plays of Shakespeare, with philological notes and short analyses of plot and character to be in substance committed to memory. Can such a thing be said to represent life, as it is known in the midst of the living of it?' Importantly, teachers of literature can be among the vanguard in forwarding the realization among their students that they now live not only in the Western Hemisphere, but in an increasingly interdependent world which requires that education for responsible citizens include concern for all peoples.

Let us include in literature programs a serious examination of works from many of the world's cultures — an increase of attention given to the 'unity in diversity' that Unesco has stated as one of the highest aims of modern education. With an enlargement of social perspective gained by a real appreciation of other peoples, world literature study can give the student a sense of the development of society and a recognition of the values, attitudes, and behavior patterns of other cultures. The student should be able to place himself in a meaningful relation to the world community; and to see his own times and institutions in relation to other cultures and their developments.

For example, we can use the literature of the liberal spirit caught in the frustrations of war and dictatorship which produces similar reactions in different writers such as Sudhindranath Dutt, Quasimodo and Stephen Spender, even though the literary accent differs due to level of insight, background, and diverse cultural factors. Further approaches to the content and teaching of world literature are intensively examined in 'Teaching World Literature in the High School' (*Illinois English Bulletin*, December 1961). This pamphlet includes an exhaustive list of textbooks, references, reading lists, special paperback editions, recordings, filmstrips etc. to be used in the contribution to the students' preparedness in living in an international context.

In the world literature course we can trace through each culture the development of ideas, customs, and institutions such as the organization or the family, conceptions regarding property, attitudes toward art, the state and other bases for intercultural understanding which students may directly express. Even ancient classics can be examined in this light.

Careful reading of the heroic momodrama **Beowulf** and the epics of Homer and Virgil makes the reader aware of general similarities of structure and texture between the Anglo-Saxon masterpiece and those of the Greek and Latin tongues. The basic similarity of theme is clearly shown in the **Illiad**, **Odyssey**, **Aeneid**, and **Beowulf** for in each instance a bard or scop looks back several hundred years upon a world of unified beliefs and practices — an heroic age — and turns the tradition of that world into brilliant poetry. Specific literary analysis shows that the device of foreshadowing events is used in **Beowulf**: the audience and Beowulf realize that the mighty King of the Geats must die (2419-24), (2586-91) and, similarly, in the **Aeneid**: Aeneas learns the outcome of the *fatum Romanum* from the Sibyl (VI, 83-97) and from Anchises (VI, 756-853).

Also, the customs concerning death bear a striking resemblance when we consider the cremation of Beowulf (3169-79) and the funeral of Achilles as reported in the **Odyssey** (XXIV, 63-70). Further similarities in motif and sentiment run almost *ad infinitum*: personal attachment, for example, motivates action in both Wiglaf and Achilles. Students are struck by the fact that heroic elements in two cultures, separated by roughly 1700 years, are closely parallel.

The teacher might choose a chronological approach to world literature consisting of a continuous account of the development of cultures moving from ancient writings to those of contemporaries. Using this method of examination as a base, curriculum planners can imaginatively integrate the team teaching of world history and world literature as opportunities for study which include tracing great literary movements and their relations to historical development. Ancient and classical literature, medievalism, humanism, classicism, romanticism, realism, and skepticism all offer opportunities for study in their combined historical, social, and literary contexts. Specifically, during an examination of 'realism', recognition might be made that it is the central note of present East Pakistani literature because occupation with social problems is a major trait of their contemporary fiction. The theme of protest is of major importance in a number of their writers. It is expressed in satire and bitter tragedy in the lives of the oppressed, as the social and economic evil most attacked is the

disparity between the very rich and the very poor and the attendant exploitation of relatively helpless human beings.

An analytical method may be used in which the student evaluates his specific reactions to the literature just read in a 'reaction journal'. Using questions such as 'What differences and similarities to other cultures are present? To what extent is cultural development related to geographical location? Have other peoples in similar situations answered their problems in a similar way?' We can examine the unity of social heritages as particularly revealed in the folk tale and the epic, one of the philosophical guide lines being that each individual man belongs to the emotional and intellectual family of all men.

A useful resource area in the world literature is the reaction of authors and critics to the awarding of Nobel prizes. Examples are **Dr. Zhivago** and **Babbitt**. We might begin by noting that in each of the books the chief protagonist is not a person but a society: middle-class urban America in **Babbitt**, Mother Russia in **Doctor Zhivago**. Society in each is criticized and condemned, yet with love and devotion. Both authors denounce conformity as the curse of their societies. Pasternak denounces the Bolsheviks for depriving men of their freedom and for attempting to shape men into automatons as Lewis discusses Babbitt where conformity is already established: it is a voluntary conformity, a way of life which has evolved, even if it has not been actively chosen.

Lewis, surprised, humble, and grateful; Pasternak, 'immensely thankful, touched, proud, astonished', were thrilled by the selection of the Nobel Committees. However, both prize winners met scorn in their own countries. The **Moscow Literary Gazette** called **Dr. Zhivago** an 'evil-smelling lampoon', and the award a 'hostile political act'. The Nobel Committee was debased by some Americans as expressing European contempt for American *nouveau riche* and promoting

LOOK OUT

Dr. James L. Henderson's Look Out articles, January 1963 - December 1964, are now ready in booklet form, price 5s. 6d. post free.* Apply to: The New Era, Mall Cottage, Chiswick Mall, London W4, England; or to Miss Moyse, NEF, 55 Upper Stone Street, Tunbridge Wells, Kent, England. *(US 75c.)

misconceptions of American life and character. Lewis and Pasternak, honored abroad, criticized at home, seem to be saying essentially the same thing: conformity is the curse of society, individuality the way to achieve the optimum development of each person's capabilities.

Thus, world literature study provides a partial background for the development of the capacity to adjust to changing world-wide social patterns. Margaret Mead has beautifully and forcefully expressed this point of view, 'We must concentrate upon teaching our children to walk so steadily that we need not hew too straight and narrow paths for them but can trust them to make new paths through difficulties we never encountered to a future of which we have no inkling today.' Similarly, Julian Huxley believes that the 'World of Yesterday', the 'Age of Economic Man', may change to the 'World of Tomorrow', the 'Age of Social Man'. However, there are powerful forces which refuse to recognize that the world is undergoing such changes and for various reasons choose to ignore the reality of world dynamics. Whitehead makes it plain that 'a people preserves its vigor only so long as it harbors a real contrast between what has been and what may be and is nerved to adventure beyond the safeties of the past. Once such a spirit of venture is lost, a civilization is in full decay.' Clearly, knowledge of social processes and their application in social interaction is largely responsible for making an individual a human being and for use in forming social organizations, for it is largely through social interaction that the individual develops his personality.

Questions drawn from the study of literature using the above attitude of examination might include: 'How much of our cultural pattern that may have fitted another generation should be changed and reapplied to our generation? Do we hinder the possibility of personal and social advancement by adherence to older customs and institutions? Is man really the "master of his destiny" if he refuses to implement change? If within countries men realize the need for social cooperation, what implication does this have for the interdependence of world nations? Does an attitude of personal detachment from community affairs promote or limit society? Similarly, does a policy of isolationism promote or hinder world peace in our modern world? What definite goals for human betterment should be

established? What do people mean when they say "man should be free"? Is man happiest and truly "free" when he is allowed fully to implement the use of his intellectual, emotional, and physical abilities? Are men "free" who are hindered by prejudiced views of different cultures and beliefs? What are the immediate and long term effects of ignorance, superstition, fear, prejudice and other psychological and physical handicaps present in the world?

Useful in co-ordination with questions of the preceding type is the thematic approach to world literature. Many high school students express enthusiasm for this method of work. Their work, defined by major ideas to be examined, enables them to concentrate on a specific area while reading several selections. Examples from 'Teaching World Literature in the High School' include the 'Search for a better World' which underlies Plato's **Republic**, Bacon's **New Atlantis**, More's **Utopia**, Swift's **Gulliver's Travels**, and Hilton's **Lost Horizon**. Formation of a 'Philosophy of Life' can build on Machiavelli's **The Prince**, Omar Khayyam's **Rubaiyat**, Lin Yutang's **The Importance of Living**, Antoine de Saint Exupery's **Wind, Sand and Stars**, Hemingway's **Old Man and the Sea**, and Albert Schweitzer's **Out of My Life and Thought**. Likewise, the 'humanist tradition' in contemporary Indian thought may be noted in the works of Tagore, Ghandi, Ibbal, Azad, Radhakrishnan, and Zahirhusain. Dr. D. G. Saiyidain, International President of the New Education Fellowship, states that they are humanistic, 'in the sense that they attach the highest value to man and all that pertains to him. All men—men of all countries and climates and persuasions are bound by ties which are indissoluble — scientific and technological, psychological, spiritual, social and cultural.' Concomitantly, Radhakrishnan says, 'Man has become the spectator of man. A new humanism is on the horizon. But this time it embraces the whole of mankind.'

Intercultural literary influences may be studied in the comparison of Japanese poetry with western poetry. For illustration, logical progression of ideas has seldom been recognized as a major principle in Japanese poetry, for there was nothing comparable in Japanese culture to the influence of Greek rationalism on the West. The use of 'instantaneous

insight', not discursive reason, was believed to be the way to an understanding of ultimate reality. Therefore, Japanese poetry has no Dante, Milton, or Yeats. The classical Japanese poet expresses his momentary insight in a short imagistic verse form.

Haiku poetry offers another useful area of inquiry, for the haiku poem can be related to the sonnet form of European origin and can be said to have influenced many of the Imagist poets, most notably Ezra Pound. Some of the most impressive examples of the influences of haiku on contemporary poets are found in Wallace Stevens' 'Thirteen ways of Looking at a Blackbird,' or 'The Death of a Soldier', both of which are tinged with the atmosphere of the great haiku master, Basho.

Similarly, the recent interest in Zen can be given attention in a literary context. Its recent public appeal is mainly due to the writing in English of Daisetz Suzuki. J. D. Salinger talks about Zen often in his stories and claims that Suzuki is the best he has ever read on the subject.

In the same unit in which the philosophy of Zen receives attention we may wish to examine the philosophical dictum, 'Know thyself', which may be said to express the basic similarity between the Shakespearean masterpiece **King Lear** and Arthur Miller's successful tragedy **Death of a Salesman**. The major cause of the catastrophe of the king of ancient Britain and that of the salesman of today is essentially the same: each does not know himself or the world in which he lives. Lear has, as Regan says, 'ever but slenderly known himself.' The king has been so impressed by the power and pomp of his position that he has lost the sense of real human limitation. This Lear recovers after he has been exposed to the storm: 'They told me I was every thing; 'tis a lie, I am not ague-proof.' So, too, Willy Loman is, as Biff says a man 'who never knew who he was.' Willy lives by the gospel that if one 'sells one's self' one can rise to great heights. He boasts, 'Be liked and you will never want. You take me, for instance, I never have to wait in line to see a buyer.' What happens to King Lear as to Willy Loman, elicits not merely pity but fear. In one case it comes from the seeming realization that the wicked prosper and universal chaos appears to be near, in the other from the recognition that Willy's great dream which he has been led to accept, has misled and destroyed him.

If the teacher thinks it worthy, the final assignment in the world literature course may be a long paper which cuts across national boundaries and uses materials and examples from many sources. The paper may be critically analysed to evaluate the success of the course as well as serving as a grading device. Topics may range from 'Doing the World's Work' and 'Understanding Others', to 'Developing a personal Philosophy.'

The course in world literature, then, should endeavour to foster a sense of world-consciousness into which the student can fit his own personal interests as well as the national interest, for in our democratic society we must focus more attention on the area of the individual's active participation in social affairs. It can enable us to face our prejudices honestly, to analyse the bases of our beliefs, and to recognize the need for the reconstruction of our philosophies of social concern — for writers in London or in Melbourne, sensitive moderns who make their homes in Barcelona or Bombay, not only react to each other but concern themselves with the basic hopes, drives and insecurities, the reserves of traditions and modern initiatives that are felt throughout the modern world.

If our present world civilization is to survive we, as well as all other nations, must educate with a more universally social viewpoint. Stress on international goodwill, stimulating a knowledge of and a concern for the cultures of other nations, will better enable students to live in a dynamic era. We must encourage every student to be an active citizen through his participation in social organizations — local, state, national, and international — and emphasize the individual's responsibility for the welfare of all human beings. Clearly, we will have *one* world in which individuals engage in social cooperation and work toward international sympathy, or we will have *no* world at all.

Creative Living

Jean E. Lindsay

There is a book by C. J. Jung, small in size but vast in the scope of its analysis of modern life and probing deeply into the sickness of civilization today. Jung writes of the absorption of the individual by the organized mass to which he must surrender his freedom, political, moral, intellectual, religious, a

process not only inevitable in the whole civilized world. The book is a plea for recognition of the only remedy, the discovery and establishment of the Self, as indicated by the title, **The Undiscovered Self**. One reason, perhaps the greatest, for our sickness, is the divorce between the Conscious and Unconscious parts of the individual personality, which is the main theme, most forcibly presented, in Jung's book.

How are we to recover our lost identity? First and foremost, I believe, by learning to depend upon our own resources for real growth; by realization that however much information and amusement we derive from hours spent in the absorption of radio and television programmes, or at the feet of orator or preacher, we are nevertheless half starved, because the real food for mind and soul comes from within. It is so fatally easy to succumb to mass-produced culture, to imagine that by scanning the latest paper and periodical and acquiring snippets of news from radio and television, we are keeping abreast of the times, even assuming 'the times' really do 'furnish all we need to ask'.

We have long been told that the purpose of education is to draw out that which is already within the mind. This is as true of adults as it is of children. We like to feel that we are continuing our education by much reading and listening, and that our minds are well stocked with general information. Acquiring knowledge is certainly a means of earning a living, but it has been grossly overrated as a form of education.

It is the truth that comes out of our own minds and experience of life that has real meaning for us in the task of daily living. The thoughts of others, books, teachers, can illumine our path only so far as they relate to our own experience and are absorbed into it. Also much mental food that is offered may have meaning for others but not for us at our present stage in the journey of life. Life is not a matter of instruction so much as an exploration, an unfolding experience, and we each have to make our own guide book, however much we may prefer a set of rules and a ready-made map. Surrender of personal responsibility is the distinguishing mark of totalitarianism in all its forms, and they are many and crop up in every country, political, social, cultural, religious. Children do not conform till the adult environment brings pressure to bear; they

explore life eagerly as an adventure.

I suggest therefore that it is at our peril that we limit ourselves or our children to mere passive listening and looking. These have their place but will only be of service to us when combined with more creative forms of leisure which really do discover ourselves to ourselves and to each other. It is to be remembered also that leisure time is on the increase for many today, so that the problem of its use becomes correspondingly more urgent.

Perhaps the most simple and obvious form of creative leisure is that of Talking and Writing. How often one hears of good conversation stifled, and, still worse, good companionship, by enforced silence while the group is clustered round watching or listening to the outsider voice over the air. So we might begin with the cultivation of good talking and also good listening to each other on worthwhile topics, for Talking, like Writing, is an Art in itself when it combines graciousness with informality and candour with sympathy. And the old-fashioned Art of Letter Writing when people expressed themselves with care and expansiveness on paper, might well be revived and exhibit the same qualities. For after all these are just the things that foster good human relationships. We all have tongues, pens and thoughts, though we so often waste them on the small things of life rather than on the big things. Perhaps we might talk a little more often on the Art of Living. Or, in these fateful days of H bombs and other terrors, is it just that of which we are most shy of talking?

Talking may lead to the more formal Discussion Group, and much might be said about the merits of real discussion as opposed to contentious argument. Or there is the Reading Circle in which the members bring their own selection of prose or poetry and read to each other, or those less happy in reading aloud will invite a deputy reader to give their contribution. The responsibility of individual choice is itself creative, so is the interest in another's choice and forbearance with the less acceptable reading which nevertheless reflects the mind of one member of the Circle and so has its value.

The Writers' Circle may appeal to those who would rather express themselves in writing than in conversation. Here again the group will have to combine two purposes, writing for literary merit and

writing as a means of self-revelation and the sharing of thought. The more sensitive and sympathetic the group the deeper will the members probe the unconscious levels of intuitive thought and inspiration.

Living is universally regarded today by the civilized world as a Science first and foremost; but it is quite equally an Art, and because of this neglected aspect the Arts must surely be an approach to creative living. Spontaneous and expressive Art can be a means of releasing the dynamic potentialities of the Unconscious Mind.

Amongst primitive peoples Art is closely bound up with living. People sing, dance, make pictures about the things that matter most to them. Their Art and their Ritual centre about their victories and the exploits of their heroes, about the sowing and reaping of their crops, about their nuptials, birth, death, and all the facts of their daily life. Hence their Art becomes a spontaneous outpouring, a vital experience, an individual and social expression in which all are included.

It is arguable that our ancestors of mediaeval days who seldom moved from one place and had little amusement except what they invented for themselves may have lived more fully and naturally than we do now with our surfeit of ready-made culture and entertainment. They sang their own tunes, improvised dances and drama as children will today, or at least as some of us did when we were children. Today we revive the folk songs and dances of those days. They delight us and appeal to our historical interest, but does it occur to us to emulate the creative joy of inventing more for ourselves? If it did we should be reviving not merely the form but the very spirit of the old folk dance and song period. Those times are past and we cannot set back the clock — but we can, with courage and initiative, recapture the spirit of the past and reclothe it in modern creative forms.

Today Art amongst civilized people tends to be the expression by the few for the many, perhaps inevitably so with the complexities and perfections of modern technique, and the old relation with daily living is much more remote, indeed almost severed. In the process much has been lost. Art as performance, expert achievement, platform and audience, professional and amateur, livelihood and

hobby — but life? Clever presentation and interpretation, but genuine creative experience? If it were we should sing, act and dance with the whole of ourselves, and more wholly than we often seem to do today — a full giving of body, mind and heart. In a very real sense such Art would be a religious expression and speak to the spirit in man. And the spirit rather than the technique would be the hall mark, though the perfect rendering would include both.

The difficulty is, of course, that we are no longer children individually or racially. We have lost spontaneity, intuitive response to life, and are fettered by over intellectualism which inhibits free happy expression, confines the creative spirit within a prison of self-consciousness, self-criticism and fear of deviation from the usual recognized forms of behaviour. So when we might sing for joy we remain dumb, when we could leap with exultation our feet are tied to the earth, when hands and arms itch to throw the perfect gesture of response they hang limp.

There is one road of salvation. We have to find our way back to childhood, not in any escapist sense but in order to discover the true partner to our mature adult self, that is, the child in its simplicity and sincerity which hides in the heart of all of us waiting to be recognized and accepted. 'Except ye become as little children' — the child that knows the way to the Kingdom of Heaven. For as children we really were free and individual before the shades of the prison house began to close round us, before this spurious civilization estranged us from our own true selves. The child is by nature creative, which provides the starting point for us. It is the courage to begin that is needed and the grace to persevere with the humility which can accept the limitations of our powers and rejoice in the little that we can create.

We all know how modest and simple are some of the finest minds. Perhaps it is the distinguishing mark of the great artist that he is not scornful of even the most elementary amateur provided he is sincere and in love with what he is doing. The late Ralph Vaughan Williams was just such an artist. Art so quickly becomes degraded with the desire for fame, with jealousy and rivalry. We even encourage this amongst amateurs with our competitive festivals. Art can only inspire and restore man to himself if it transcends ambition and lives for itself alone.

The reverse is, I think, also true — the stifling of the creative artistic urge so empties the individual that he needs to compensate to himself by striving for the performer's limelight, by winning the applause that seems to offer some consolation for the denial of his own true creative nature, the tragedy that has befallen him. Probably he shows off — but it will not help him to be told so. There is only one solution, the recovery of his real creative Self. This is not an easy task and may well ask for our patience and forbearance just as it does for his.

Perhaps we look back through the years with a certain nostalgia to the time when we knew in the classroom the absorbing delight of line and colour and the pressure of cool clay taking form beneath our fingers. Perhaps we saw with pride our work exhibited, the end in view may be and the end in fact, for we left school and did no more. But we could rediscover that joy and learn to love it for its own sake. I have known artists at an adult education centre attract old and young into the studio, provide them with simple materials and encourage them to find the joy of painting and modelling. Some had never had the experience before, but all were willing to try and to very many it was a new and delightful discovery that they really could produce something pleasing and meaningful. The type of work done was largely symbolic and expressionist. It did not require techniques which obviously could not be taught in a few sessions, but it had its own unique value and beauty nevertheless.

I have known too a group of adults happy in the attempt to make music together, improvising tunes with the help of a musician to draw out their tentative contributions and combine them into a whole. Sometimes they moved to music, improvising dance and mime, sometimes the spoken word was added.

The creative quality of these various types of activity depends on the level on which it is carried out and the spirit which animates it. It can be mere novel amusement or it can be a deeply moving experience. It may be mere performance or display or it can be significant expression motivated by a real desire to co-operate with others, to make and accept contributions however humble, individual merging into the group and losing self-consciousness within the group consciousness. The whole should be assessed not merely as artistic achievement but as human experience.

We have all watched the intense absorption of small children in their group make-believe play, and the conviction with which they perform their parts. Let us be children in spirit with the discipline and greater knowledge of life of an adult group, and with the capacity above all to make conscious relation between make-believe, fantasy, and real life by seeing it as inspired interpretation of life.

Many sophisticated people would no doubt regard this sort of thing as completely childish because they have lost sight of their own child Selves, the indispensable partners in such activity, and are too proud to recognize the fact. Others again would probably suspect in it mere therapy for the restoration of disturbed emotional balance. Again humility is the answer, for are we not all in varying degrees disturbed and unbalanced? Perhaps there are none so sick as those who imagine themselves perfectly whole. We all fail to live at our highest potential, and modern life with its pace and its pressures increases our difficulties. There must be frank recognition of our needs and understanding of underlying causes and this is no child's play but demands all our intelligence as mature adults. Let us try to shake ourselves and others out of indifference and blindness into awareness of the pressures that are being exerted upon us, into determination to foster what is uniquely human and divine in our own natures, and to live from the deeper creative levels of our own being.

Therapeutic Aspects of Drama★

Sheila R. Harris

Teacher (Froebel), Producer, Choreographer, etc.

Drama is an emotional subject — it is the tool of the creative thinker and the stuff of life itself. Our attitude towards Drama and its use in education is coloured by our own attitude towards dramatic expression. If we find it an instrument for personal creation and catharsis, we will be hot partisans for its inclusion in the time table. This paper attempts an objective analysis of Drama as used in schools, an evaluation of schools of thought and processes. The subject does not lend itself to statistical investigation — attitudes and processes are too varied. Divergent opinions found in the same

★Condensed from a thesis, Redland Training College

staffroom are shown by the following quotations taken from recent conversations with teachers, Heads of Primary and Secondary Schools, HMIs and Drama Advisers.

Deputy Head, Boys' Secondary. 'I don't know much about this Drama stuff. I suppose it is all right, but this is a commercial district, and what is needed for the boys is a good grounding in the three Rs and plenty of practical science, woodwork and metalwork.'

Lecturer at recent Drama Course for Teachers. 'Therapeutic Drama? Well, of course *all* Drama is therapeutic, don't you think?'

Teacher, Secondary — Mixed. 'Well, it is so vitally important for children to *express* themselves.'

Shortly, the attitudes vary through all shadings of approval and disapproval from 'All this Drama nonsense — waste of time. Let them do it as a hobby by all means, but there isn't really time for it in school — much more important things to do!' to a mystical and emotional attitude, which believes that Drama can be a panacea for most emotional and psychological ills.

Since Drama is basically emotional, it is very difficult to conduct an objective discussion about it. Protagonists, pro and anti, are apt to get hot under the collar and red in the face, while expressing their various viewpoints. Attitudes to Drama are often an interesting indication of attitudes to life in general — since Drama is the basic stuff of life!

In the primary stage, there are very strong arguments for the use of Drama — especially by the schools that use free activity and play methods. Role-playing is a child's natural way of learning about life. 'What does it feel like to be mother? — or father? — a postman? — a doctor? etc.' Role-playing is a valuable stimulus to learning about these characters in order to play more realistically. The play can be a project in itself or part of a project, and most useful in stimulating handwork and art activities for 'props', costumes and scenery. A play can include everybody — the inventor, who likes to try mechanical effects, the child with capacity for organization, backstage helpers and curtain-pullers, as well as the performers.

The school play, however, is fraught with dangers. In several schools, during discussions about Drama, I heard statements like this: 'We used to do a play (pantomime — revue) once a year, but it was such a lot of work, and it turned the whole school upside down — so we stopped it.'

Playing Pygmalion is in the teacher's nature, and it is tempting to see what perfection can be achieved with these delightfully willing little puppets. Hours may be spent in rehearsals, costume, lighting and make-up, and an efficient performance given, which will benefit therapeutically — the producer! 'All forms of Drama are therapeutic'?

Having heard the moans of the performers in some over-rehearsed, over-elaborate show, performances that serve mainly to glorify the producer's ego, one can sympathize with the critics who complain that Drama is a waste of time. The *wrong* kind of Drama is a waste of time. Among Drama protagonists there are two extreme schools of thought.

1. Spontaneous self-expression — without proscenium theatre, set scripts, orthodox scenery, costumes, or learning by heart.
2. Teaching of conventional theatrical techniques.

Peter Slade, Drama Adviser for Birmingham, bases his work on years of study of children's natural dramatic expression — playing 'in the round', arena fashion, with 'props' to build, such as benches, rostrums, chairs and tables. He believes that proscenium theatre is an unnatural and ultra-sophisticated form of expression, excluding the valuable factor of audience participation and spontaneity. The basic aims of Slade's work are similar to those of Moreno, the creator of Psychodrama.

This movement started with spontaneous story-telling to children, then developed into the 'Theatre of Spontaneity', in which Dramas were improvised by adult actors on a stage consisting of raised circular rostrums rising to a central focal point with the audience sitting round. The therapeutic possibilities of this type of work became apparent as Moreno noticed how the actors extended their personalities and achieved

catharsis by means of role playing.

An outstanding example was the young heroine, who always played 'pure young maiden' roles. She married a writer and nearly wrecked the marriage by behaving like a virago in private life, swearing and hitting her husband. Moreno guided her to act wicked roles — gangsters' molls, prostitutes and 'tough' women. Gradually her behaviour improved in private life, and the marriage was saved. Human nature has a tendency to self-healing. We realize the weak spots in our characters and compensate for them by day-dreams, as in **The Secret Life of Walter Mitty**.

Opportunities to compensate legitimately in Drama can be an invaluable safety valve. Children often achieve this spontaneously. 'I *hate* Mr. X, and I'm going to play I'm a Great Big Giant and kill him dead!' And when Mr. X has been 'killed dead' — he can be endured in real life with equanimity.

An example of role reversal for compensation of personality was the case of two women, who chose their parts for an amateur revue. One loved playing **Annie Get Your Gun**, slick, fast, provocative types. Her skirts were slit, her necklines low. In private life she was pathologically frigid, and her marriage was never consummated. The second girl chose demure heroine roles — high necklines, frilled petticoats and long skirts. She refused to dance the can-can, because it was 'not nice'. In private life the lady had mislaid one husband and was 'living in sin' alternately with two boy-friends.

Exponents of Stanislavsky's Method School of Acting invoke spontaneity not for therapeutic purposes, but to revitalize conventional and mechanical theatrical performances. The aim of training is to cultivate emotional memory, and empathy, and invoke the forces of the subconscious mind by exercises in emotional association. In playing tragedy, for example, the actor should invoke personal memories of tragic situations that have occurred in his life.

Critics of the various 'spontaneous' schools of acting have said that they get 'vague', 'woolly' and over-emotional. Certainly, as Moreno found, spontaneity easily develops its own clichés — self minus technique sets limits to the potential range

of expression. One can only go so far 'spinning out of one's guts' — and the 'guts' of many children and adults are limited in potentiality. There is no easy answer — no formula. Over-emphasis on technique produces staleness, boredom — a 'dead' mechanical performance of no benefit to the performer. The formula is one of proportion — a marriage must be arranged —
Technique + Spontaneity = Art Form.

Too little direction and over-direction can each nullify the benefits that can be gained by role-playing and catharsis. The secret of taking Drama successfully with children is to know how to offer technique and stimulation at the right moment — this is a matter of experience and instinct. In general, when the children's own invention is no longer satisfactory to them and spontaneity flags, guidance is needed.

Drama skilfully used can help a child to become a poised and fulfilled personality. Role-playing can be used to help with speech defects and faulty posture. A shy girl, helped to play the role of a Princess, can become beautiful. The practical magic of suggestion can be used as a therapy. The aggressive child can act a gangster, then be led to be Robin Hood and eventually sublimate his aggression to enterprise on the side of the angels.

In most classes there are children who need some form of dramatic expression as babies need food and love — and if they don't get it legitimately, they will make trouble and satisfy their dogmatic urges in destructive fashion. The emotionally unfulfilled child, who tends to disappear into daydream, may be wooed back to reality by fulfilment in Drama. Eventually, the child learns that a certain amount of discipline, skill and technique is needed for satisfactory self-expression. Drama can be used to develop sympathy, understanding and the ability to react towards others.

Sociodrama evolved from Psychodrama, and is a valuable teaching tool at all age levels. With older children it is very useful as a stimulus to discussion — it is a discussion method combined with a Drama method.

The group watches a few of its fellow members

play out a situation based on a real social problem — for example an incident in which a white girl was told rather sharply to ‘leave that boy alone, because they are no good’ when visiting the Statue of Liberty with a school party including a coloured boy student. Various pupils acted the girl and the postcard seller, and discussed the responses to the situation. Should she be angry, scornful, dignified — or turn away without comment? By acting the characters the children become involved in the situation. They can act mothers, judges, teachers — and often the parts of people who have opposed them, and by so doing appreciate others’ viewpoints.

Sociodrama needs —

(a) A Director of Production, who corresponds to the discussion leader of a form group, and whose job it is to keep the actors going spontaneously.

(b) Participating actors, who take the roles required to play out the situation decided upon.

Participating actors needn’t try to be ‘dramatic’. They need only to play their roles as realistically as they have seen them in real life. The Director needs to keep the action going, until some point is arrived at when the situation either reaches a climax or ‘peters out’ through lack of impetus.

(c) Participating audience, whose members appreciate and understand the problem being enacted. They help by discussion and act themselves to demonstrate their own versions of appropriate behaviour.

Occupational situations are useful — the job interview, the awkward situation at work, the family misunderstanding. With Secondary Modern pupils this type of work is most valuable. They are too old and self-conscious to achieve their own catharsis, yet often incapable of the intellectual, objective viewpoint. Sociodrama, giving a measure of involvement and emotional release, is a useful half-way house for this stage.

‘We recognize the powerful therapeutic forces in group-living, and our slowness to make optional use of them. We have been slow to recognize that group atmosphere is something just as real and measurable as a field of gravity — or that it is

usually easier to change the behaviour of individuals formed into a group, than it is to change any one of them separately.

In group living, we must recognize that there are bound to be tensions, the development of negative feelings and inter-personal conflicts. Sociodrama provides us with a technique whereby these may be resolved. American research has ascertained that work in Sociodrama has a definite carry-through into real life, and pupils trained in these techniques have used them to solve family problems. The “acting out” process has more impact than the old-fashioned “talking out” method because of more involvement and emotional identification in Sociodrama.’¹

The use of dramatic occasions — pageants, plays, concerts, processions, carnivals and school assemblies can, if vitally and imaginatively used, do much to fulfil a growing need — the lack of communal group occasions in modern life. Gone are the village wedding feasts, religious rituals, harvest rejoicings and get-togethers in which a group spirit is built for the occasion, everybody giving and receiving. The group mystique — which may one day be as measurable as are ‘brain waves’ to the encephalograph — is needed by the human community, and too often now these emotional needs are fulfilled by commercial enterprises — pop groups, Bingo, etc. Why should the Devil have all the fun?

Dance improvisation is a most valuable tool for use on the side of the angels. A group, dancing or singing together, is a group learning to live together. The Steiner teachers in their therapeutic communities have a keen appreciation of the value of these group occasions, and never miss a chance of reinforcing the ancient rhythms of the natural year with appropriate plays and festivals.

But — a word of warning — these must be joyous and spontaneous. Druid and Mayday revivals can, alas, only too easily degenerate into the arty, pseudo- or slightly comic. We must be ‘with it’ in the deepest sense. The ‘it’ we must be ‘with’ is the fundamental need of human nature to express emotion, until on the highest level the expression becomes a thing of beauty to be enjoyed by

1. Robert Bartlett Haas *Psychodrama and Sociodrama in American Education*.

everybody — but to impose too high a level of expression on individuals or groups only leads to artificiality. If 'pop' music is the natural expression, start with 'pop' music, then gradually raise the level. If gangster plays are what they want, let them begin with gangster plays — then, when gangsters are outgrown and outacted, the actors will be ready for other forms.

It is a tremendous pity that spontaneous dance improvisation is not more widely encouraged in dance halls — wider, freer movements encouraged. The present forms are predominantly pelvic, earthbound and reminiscent of African Voodoo. Movement and posture can affect behaviour: the basic drive behind the cry, 'Make the Mods and Rockers do some square bashing and drill', is that bodily discipline leads to mental discipline. There may be some truth in this, but why the over-stiff, military movement? Why not the freer, joyous expression of a dancer?

Children encouraged to express themselves freely in movement seem to become happier and more integrated personalities, and schools using this type of work have noticed appreciable improvement in discipline. A group using movement or Drama improvisation develops a kind of understanding — until with practice they can improvise so well together, they make a thing of beauty as satisfying as — or more so than — a rehearsed performance.

There is a point at which it is good to take a group improvisation — mime, verbal or dance — and polish it, improve the technique and raise the standard. The children will often give the lead themselves. 'Couldn't we practice that scene and do it with proper costumes for the end-of-term concert?' The movement improvisation becomes an embryo ballet.

The object of the exercise is not to train young actors and actresses or dancers. It is to give emotional fulfilment, to develop imagination, poise and control. Certainly spontaneous expression is not enough. The right part in a set play can give emotional fulfilment when skilfully chosen. Some adolescents can gain great wealth of satisfaction from acting a St. Joan or a Juliet — Juliet was an adolescent — but these inspired performances are as rare as beautiful, and to be handled, when perceived, with reverence.

Teachers as a race are afraid of emotion — less so perhaps nowadays, but too often we correlate emotional expression with lack of discipline. There is a basic difference between encouraging hysterical emotionalism and providing opportunities for catharsis. Psychodrama could certainly be a dangerous instrument in the hands of the neurotic or unskilled, but the attitude that emotion should be repressed rather than trained and sublimated as the raw material of life, leads only to boredom, rebellion and lashing out in such primitive emotional fulfilments as fighting between Mods and Rockers, promiscuous sex and hooliganism.

Peter Slade refers to the absorption he had noticed in child Drama as 'going to the Land!' We need 'the Land'. Adults, who have no 'Land' to visit, seek the entrance — by drugs, by drink, by sex, by mysticism — all gateways to 'the Land', which is the heritage of children and artists. To the factory-bound so often it is found only on 'Saturday night and Sunday morning'.

Some folk have to break heads or windows for 'kicks'. Some can get kicks from a sunset, an uncurling petal or the cry of the wind in the telephone wires. Some children have little need for dramatic fulfilment. They can get their kicks from examination results, winning a race on Sports Day, or making a bookshelf in the woodwork department. From many years of observation and experiment I have noticed that the children who most need dramatic expression are the 'live wires', the intensely live individuals who, like yeast in dough, can leaven or over-rise and upset the whole mixture. Children of this kind are often made or marred by their relationship with the teachers. In many schools I have known the time table abandoned gaily for Sports Day and Speech Day. In others, it is the play which upsets routine. But no activity should overweight the time table, and Drama is as prone to get out of hand and become a fetish in some establishments as examinations and sports are in others. A sense of proportion is vital — but for what it can give to the growing personalities under the school roof, it is well worth its place on the time table.

General Booth of the Salvation Army said, 'Why should the Devil have all the best music?'

Why should that shady character have the best

dancing or Drama either? Via commercialism and other factors, he has won more than his share!

BIBLIOGRAPHY

- Child Drama** - Peter Slade (University of London Press).
Drama in Education - A. F. Alington (Stacey Publications).
Experiments with a Backward Class - Elizabeth E. Taylor (Methuen).
Nature's Second Sun - Donald McLean (Heinemann).
Battle for the Mind - William Sargent (Pan).
Activity Methods for Children Under Eight - C. Sturmey, Ed. (Evans).
Social Psychiatry - Maxwell Jones (Routledge).
The Future of Man's World - J. L. Moreno M.D.
Psychodrama Monographs - 1. Life Situation Test; 2. Spontaneity Test; 3. Spontaneity Training; J. L. Moreno M.D. (Published by Beacon House, 101 Park Avenue, New York).
Psychodrama and Sociodrama in American Education - Robert Bartlett Haas
Psychodrama, Volume 1 - J. L. Moreno M.D.
That Dreadful School - A. S. Neill (Herbert Jenkins).
Mr. Lyward's Answer - M. Burn (Hamish Hamilton 1956).
An Actor Prepares - Stanislavsky (Geoffrey Bles).
And articles from the **International Journal of Group Psychotherapy** and **The Use of English**, Vol. 6, 1954-55.

The Study of Art in Colleges of Education (Towards a basic course)

Warren Farnworth

Lecturer in Art and Craft

In assuming responsibility for the education of teachers, particularly those teachers who will eventually be employed in junior and secondary schools, we are confronted with a residue of accepted clichés and attitudes which hang like Damocles' sword waiting to strike out any new or unconventional approach which seems liable to undermine the status quo. As one proceeds to the higher echelons of education administration one finds, as in any pyramidal structure of power, that there is less room for movement at the top. Changes occur in varied substrata and only slowly percolate upwards and have significant effect. Obviously, because of such an organizational system, many changes and alterations take so long in becoming acceptable that they become obsolete in the process — merely negative aspects in the *modus operandi*: experiment and innovation too are thwarted — either they remain alien cultures in an arid soil, or educational pesticides destroy their tenuous roots. It is not therefore without trepidation that in suggesting some radical alterations to the present methods of teacher training I venture to undermine the pyramid.

Turning our attention to the content and methods of examination of courses for students engaged in art at main and subsidiary levels, we find elements which strictly deny any truly humanistic approach to education and serve only to attach importance to academic methods and executive skills. Whether such elements have ever really been questioned remains open to doubt; that they remain and continue, with allowance for only minor changes, makes it a matter of concern.

Essentially, where prescribed courses attach importance to executive skills in the College of Art sense, with graftings of academic art history courses, and rely almost entirely on these two areas for subsequent examination, something is seriously open for consideration. Without wishing to enumerate the occurrence of such courses or to elaborate on the specifics of each area of study I would like to suggest certain changes, which if accepted might lead to the emancipation of many students from the shackles now firmly constricting their genuine development as people rather than that dubious product — genus, art teacher.

Ideally the teacher is not someone who teaches, but **the person from whom someone learns**. The distinction is subtle, but I believe it supports the genuine element of true education. What the teacher requires is not a compendium of digested facts ready for re-iteration at the sound of a bell, but a knowledge of the whole process whereby children come to terms with their surroundings, assimilate the sensory clues and provide a matrix for themselves with which to explore, order and recreate their environment.

With regard to the teaching of art (a procedure open to much speculation), the essential directive must be to refrain from any position which presupposes value, content or means of expression, and to concentrate instead on that attitude which encourages self-enlightenment and discovery. In fact, it would not be unhelpful if we forgot the word 'art' altogether in its pedagogic sense. It serves no useful purpose, and it preconditions our approach to that of 'art making' through the child. We would do better to concentrate our attention on the immediate needs of the child in the classroom situation, creating for him an atmosphere in which he is able to construct his own picture of the conceptual world through

the means readily available to the artist and everyman. Teachers able to effect this are not, I would suggest, those qualified in producing Ingre-esque drawings or subdividing the creative geniuses of the period 'from 1850 onwards' into 'ism' classes.

What I am advocating is a course of study which relies to a great extent on the integration of a complex of disciplines within which visual means of expression and an understanding of the processes of visual mechanisms, visual stimuli and visual communication play a proportionately large part. It seeks to rely not on a dubious study of art techniques and history, but on an awareness and understanding of the processes in which visual communication creates a new dimension in the solving of environmental problems.

The structure of the course rests in part on the study of the visual models man has evolved in his codification of knowledge, in his efforts to explain the nature of the universe.

Man's early drawings are as valid a reconstruction of his awakening consciousness as the electronic tapes fed into a modern computer are of the technologists desire for control. Both are forms of notation, both imparting information to the initiated. Between these two extremes the history of notation and 'information-giving' parallels a history of mankind, and makes vivid the relationships experienced by artist and scientist alike. In as much as man's experience has been recorded in language, symbol and image and is studied as such, so too his means of recording these experiences are of vital concern for the understanding of our present situation. The study of these 'means' of communication is as valid as a study of its 'ends', and is the proper concern of a basic art course. In part therefore we are concerned with communication, its mode and potentiality, rather than the actual information transmitted or understood through communication. We will find the work of the artist and musician as pertinent as that of the scientist and mathematician. We will find links between many studies previously integrated only through courtesy, and these links will be as real and as necessary to the student as is the study of psychology and education theory.

The study of communication realizes the essence

with which our lives are concerned, that is the understanding of communications and the ability to communicate ourselves and our ideas effectively. Our being as individuals is largely dependent on the information which is received through the senses. We are, as it were, compendiums of sensed data, and the relation which data has to our efficiency as individuals is dependent on understanding. For the greater part of our lives we act as mirrors reflecting the image of our environment, and the proportion of cognated images reflects our understanding. What then are the bases of sensed data, what is the data we reflect and to what extent is this data capable of transmitting information. A study of these areas must be relevant. It is the raw material of the senses. This is the material with which the artist works and creates his masterpiece, with which the scientist works and creates his theories, with which the child works and constructs his world within an ordered framework. A study of the sensed and its propensity for systematic reorganization is therefore one of our major concerns.

Any definitive enumeration of studies is neither possible (in such an essay), nor desirable if we wish to emphasize the variety and potentiality of the course; suffice to say that the following table gives some indication of underlying principles. The examples given under various headings are possible types for study, and should be taken as a sample from a wide variety of choices.

Area 1. Sensory experience.

An awareness of the variety and properties of basic visual, auditory and tactile sensory stimuli.

e.g. Colour theory, abstract qualities of colour, shape, line, etc., visual equivalents of tactile and auditory experience, movement, repetition in visual and auditory images.

Investigation into the uses of sensory data within the framework of communication and an inquiry into the methods of objective and subjective information systems.

e.g. Visual imagery, signs and symbols, language systems, notation, syntax, perspective, television, film, advertising, mass media, computer techniques, light handling.

Area 2. Techniques and materials.

Investigation into the nature of materials.

e.g. Paint, clay, metal, wood, waste materials.

Understanding of basic techniques relevant to visual communication.

e.g. Painting, drawing, printing, welding, form building, reproduction processes, mechanical processes, photography.

Area 3. **An analysis of trends** — in communication, science, psychology, sociology and economics, with particular relevance to the student's environmental situation.

e.g. Semantics, human sciences with particular reference to the psychology of perception and creativity, history of ideas, social changes and developments, political systems and methods of government, economic administration.

In conclusion, I should like to emphasize the tentative nature of these subjects given for possible inclusion in the course. They serve merely as a starting point for an educational model which awaits actual conception. What is important is the need for a drastic reappraisal of our present methods of teacher training. Whether or not this system goes some way towards a solution is a matter for experiment, but it serves as a hypothetical model within which creative teaching can develop and assume practical validity.

Are Pupils Human Beings? ★

Hans Erdelt

(Ob. Stud. Rat. Stuttgart;

Secretary, German Speaking Section NEF)

Of course, everyone who reads this question is shocked! How could anybody ask it? I remember a conversation I had with a young undergraduate. We talked about the old school, and he said, 'Old so-and-so was not a real teacher, he treated us like human beings. Pupils are not human beings.' Incidentally, this undergraduate is by no means a 'tough' — on the contrary he has chosen a University training which has got a great deal to do with the Humanities.

Thinking about all this, I came across Dr. Muchow's article (in the journal **Das Schullandheim** No. 52), entitled 'Has the teacher with the "soft hand" misfired?' It tells of a secondary schoolmaster who took his clan of 14 year olds on a school outing, where six of his pupils kept up very noisy behaviour till late into the night, interrupting other pupils' sleep. He punished them by doing physical jerks with them on the covered verandah (the pupils wore only pyjamas). This incident eventually led to a court case, and was given the full treatment in our papers: I do not intend to add to the controversy, but I would like to say something about the fundamental question which the author raises, namely, 'Do not today's punishment-free, but also discipline-free schools, create a hopeless situation for our teachers? One cannot envy teachers, especially woman teachers, who have to cope with youngsters who are not just high-spirited, but real trouble-makers. The teacher is like a man whose hands and feet are tied before he is thrown into the river and told to swim!'

The writer of the article goes on to say that because of the 'soft attitude of the general public on matters of education', it would be very wise to re-define the job and function of a teacher. One ought to compile a 'catalogue of possible punishments' not based on ideologies, but on practical experience and broadened by pedagogic imagination.'

Thus the article! No doubt these sentences will make us think. Is it true that our schools today are really too free, too democratic? Is it true that the teacher of today is too soft, too humane?

One thing is certain: teachers are no longer respected merely because of the office they hold (except maybe in a village or small town). They have to earn their respect by the way they treat their pupils and by the way they teach. This is respect based on personality, rather than on professional status.

Yet many people are complaining that much of our teaching is still far too authoritarian. Who is right? Those who complain about too much authority in our schools, or those who complain about too little?

Not everything was bad in our 'old' schools of yesterday, but we all salute progress, reforms and improvements. And we have learned from bitter experience that every school must be above everything else an 'Ecole d'Humanite', a place

where children may develop as human beings, where they may work and live as people with people.

Of course all this is easily said and in danger of becoming a mere phrase, yet we must accept it at its face value; we have no other choice after the inhumanities of our past. Does that mean that our 'new schools' in which there is no fear, no compulsion, but freedom and confidence and happiness, must necessarily be without discipline, without academic success, places where there is little or no learning? Does that mean that because teachers are treating pupils, though they are not adults, like human beings, they must fail? I do not think so.

The job will not be easy, it will demand the whole person, **all** the strength of a teacher, and at times it will even demand firmness towards our pupils.

But cane, lines, staying-behind and fear are not at our disposal any longer; we do not want them back. We want a school where there is discipline, but a discipline which is acceptable to all, and which is flexible enough for the child.

Are pupils 'human beings'? At least this is what we must help them to become!

*Reprinted from the Bulletin of the German-speaking Section.

Correspondence

How Much Good Are Six of the Best?

Dear Editor,

An official enquiry recently asked us how often we had used the cane in the past year and how many children in our school had appeared before the Juvenile Court. I consulted a Senior colleague on how to fill out the form. His advice was blunt. 'They want to prove that when you don't cane kids they behave. I put down "3", though my arm was sore with dealing with those who had been smoking in the toilets. Of course it's up to you. Take my tip — always help the experts to prove their case, however crackpot it is. Then they'll help you.'

That of course may well be true. It still left me wondering how much good corporal punishment does.

One head I worked under, who later became a great figure in the educational world, held that 'all bad boys must be beaten.' Yet discipline in that school was not good. Did it really help the discipline when 50 boys were caned for being late and it was later discovered that the school clock was five minutes fast? The cane did not solve the

basic problem of that school — that there were too few experienced teachers on the staff and too many of us were beginners.

How different was the discipline in the Grammar School I attended, where there was a very experienced staff and where the weaklings were pensioned off to peddle insurance, or retired early. In my five years there about five boys were caned, yet discipline was excellent.

Nor am I convinced that a school which has *no* corporal punishment is necessarily any more humane than one which accepts corporal punishment. In a non-violent boarding school where I once taught, the standard punishment was 'Standing'. Children had to stand upright for periods of time in front of the teachers' sitting room. It remains a marvel to me that no one died of pneumonia. One evening one very dull boy who had been misbehaving in a dormitory was sent to stand in a class room. He was still standing there at 3 a.m. when the teacher woke up and remembered that he had not told the boy to go back to bed.

Even in that school the rules were broken. I can still see the Deputy Head giving one lad a resounding clout when the lad was behaving hysterically, and commenting: 'Whatever they say, there are times when a sound smack has its uses.'

I am convinced that excessive use of the stick never pays. In a large Secondary School, just after the war, I worked with a man who believed that the stick was the answer to all disciplinary problems. He made classes sit with their eyes shut, if he had to do any paper work, and if anyone whispered out came the stick. Inevitably he used these methods once too often. He set out to cane a relatively harmless youth at 4 p.m. one day. There was a scuffle. Teacher ended up with a black eye and a bleeding nose and was promptly transferred to another school.

In that same school I well remember seeing a new Head assert his authority by caning an offender in front of the school. Did it help discipline when the assembled school heard the offender bawl out: 'I'll 'ave me dad up, I will!'

In that school I reacted against non-violence and used the cane on one class where I was not very successful. I soon sensed I was not getting anywhere fast: the more I used the cane the more defiant the boys became. I stopped using the cane on that class: the results were no different. I ended by getting that class where I wanted them through my technique of teaching.

When first I became a Head, I frankly admit I tended to use the cane too often, much as the newly qualified magistrate may be in favour of tougher penalties than his or her more experienced colleagues. I also discovered that newly qualified (or women) teachers seemed far firmer believers in the effectiveness of the cane than their more experienced colleagues. I can see that a young teacher in his probationary year feels at a great disadvantage when he knows, and his classes know, that he *cannot* use the cane.

In my first year as a Head, a senior woman teacher, on the eve of retirement, in one 40-minute lesson sent me six boys to be caned for offences like 'I laughed'. She seemed very annoyed when I suggested that she could have found some other way of dealing with those boys, as she was cheapening her discipline and attempting to turn me into a caning machine.

What I have noted is that the majority of experienced teachers who can teach and who have a sense of humour never need to use any corporal punishment. One of my present colleagues, whom I would unhesitatingly describe as one of the finest teachers I have met, only thumps anyone when an Inspector or Organiser is around. His

comment afterwards always is: 'I'm just showing 'em we are not cranks here.'

I accept that awareness that the cane will be used if necessary may be a deterrent to other would-be delinquents. Nowadays I restrict caning to serious offences — usually smoking or playing truant or thieving. The caning is ceremonial, witnessed by the Deputy Head and duly entered in the Punishment Book in front of the victim. I have had boys say 'Can I 'ave three more so long as me name don't go down in no book?' I cannot truthfully say however that any of the victims have been permanently cured through caning: they tend to take the attitude that justice has been done.

Caning is relatively rare in my school and we are no less successful than neighbouring schools where masters go around with canes under their arms all the time. With one lad transferred to us from one such place we scored a major success. He had been caned and caned for playing truant. He still played truant. Every time he got into trouble with the law he was caned. He still got into trouble with the law. When he came to us, he at least did turn up and only played truant once. On that occasion he did not wait for me to send for him. He was waiting outside my office, when I got to school. His first words were 'I've been wacking it.' We can claim no major success with him, since the last time I saw him he was on a cycle wobbling perilously and breaking all the Road Safety rules and shouting to a friend: 'I'm a goin' to Probation Office, is you?' But in our relatively freer atmosphere he lost his viciousness and did not set out to see how far he could go with each teacher.

How much effect is any caning of ours going to have on lads who will come to school savagely marked from beatings they have had at home from parents and elder brothers who themselves are hardened lawbreakers? We have had such.

My attitude to the cane remains that it has a use — at times — and that the less often it is used, the more effective it is. The last time I needed my cane I could not find it. It is kept in the cupboard, where I keep my coat. I found it later in the boot of my car rolled up inside my coat. I had not worn that coat for at least three months.

A Correspondent.

Classics and the Progressive Schools

To the Editor,

It has been suggested to me that this might be a suitable moment for someone to address you on this subject. May I do so?

Classical Education has a very long history — more than 2,000 years of it. It has many merits and has performed a valuable service — indeed until 100 years ago it was the only education of the intellect known to the western world — but its traditions are, by and large, authoritarian, aristocratic and brutal. It is hardly surprising therefore that the progressive schools from the first regarded Latin as no more than a temporarily necessary evil, and Greek as an unnecessary one. It is axiomatic that the more 'progressive' a school, the more perfunctory (and unprogressive) the teaching of Latin. The time has come, however, to distinguish study of the Greek and Roman civilization and literature from 'Classical Education', and when this is done it is seen that so far from the former being incompatible with progressive education there are reasons why progressive educators should be ashamed of their failure to apply their ideas to the problems of acquainting their pupils with the Greco-Roman heritage. No one should delude himself that the study of this heritage — seen in a proper perspective — is going to

produce a backward-looking mentality: on the contrary an understanding of it is a valuable help in understanding the modern cultural environment and in stimulating adventurous thought about man's relations with his fellow men, and about his place in the universe. Classical educators have inherited a great deal of confusion as to their objectives and a great deal of lumber in their methodology. Satisfactory methods of imparting an understanding of the ancient world to more than a minority of intellectually gifted children have yet to be devised. There are many problems, but these are no greater than those faced by the pioneers in the teaching of physics and geography or any of the other 'new' subjects which have entered the curriculum in the past 100 years. Progressive educators, unencumbered by traditional preoccupations, should be pioneers in finding solutions for these problems, instead of turning their backs on them.

Yours sincerely,

John Sharwood Smith,
London University,
Institute of Education.

Reviews

Education and Contemporary Society

H. L. Elvin

Watts: The New Thinker's Library, 1965, 15s.

The Director of the University of London Institute of Education and the President of the English New Education Fellowship has made an admirable contribution in this volume to the public debate about education. In just over two hundred pages he stimulates the reader to reflect on three great matters — the need to disentangle social from educational thinking while recognizing their interdependence (p. 1-30), the importance of combining the sociological, psychological, philosophical and comparative approaches to education (p. 30-103), and the transition from theoretical study to the practical handling of problems and policies.

On page 44 Mr. Elvin boldly asks and answers our most anxious question:

'But surely, and by and large, we are doing better since the passing of the 1944 Act? The answer of the Robbins Committee investigators is yes — and no. Total provision has increased and so for a child of given ability the chance of educational success has been steadily rising, but the differentials between social classes, the relative chances of reaching higher education for middle-class and working-class children are much the same in the early 1960s as they were in the period 1928-47.'

On page 64 the author poses the further question, arising from this fact:

'In 1944 we said we wanted to give able children an equal chance, according to their age, aptitude and ability. The sociologists and the psychologists (allies in spite of their professional doubts of each other, like the army and the navy in wartime) now combine to say that we cannot do this without more radical action than we thought necessary. Do we value the principle of educational equality enough to take that action or is it so radical that we now withdraw from the principle?'

There is no doubt about the writer's attitude, as demonstrated by his proposals for reform in the state and independent sections of the English educational system. With regard to the former, he recommends 'a common school till fifteen, with a subsequent three years in a Sixth Form College for those who undertake to stay on and are recommended by their school to do so, and for those who wish to leave at sixteen one further year, which

would be followed by two years of related part-time education.' (p. 138)

With regard to the latter his proposal is that the better-staffed preparatory schools should 'become schools from nine to fifteen rather than as now schools from about eight to thirteen. They would then reach the age at which boys and girls from the publicly maintained middle schools transferred to the grammar schools or Sixth Form Colleges . . . We now begin to see a structure emerging in the private sector which would enable the private schools to come much more into the general orbit of English society. What would be necessary to complete it is obvious: the Public schools would need to become Sixth Form Colleges.' (p. 143)

Two further themes out of many, which are resonantly sounded, may be mentioned. Mr. Elvin is a realistic internationalist:

'Why have we wanted children to be 'patriotic'? What we meant basically was that they should grow up respecting the society into which they had been born, desirous of its good, and ready to defend it. The level at which this was expressed was readiness to fight for it. But it is precisely the too great readiness of people everywhere to fight for their nation states that menaces the society in which we now live. So we are driven to modify our conception of a desirable patriotism at the surface level, to get down to its underlying justifiable idea, and to redefine that in terms of the changed human society we now live in. This is what we mean when we say that a sense of world citizenship is incompatible only with a superficial, and now dangerous notion of loyalty to our own country, but that basically it is not only compatible with it but indispensable to it.'

Finally, in considering 'Values and Education in Contemporary Society', (Ch. IX) Mr. Elvin deals urbanely with the question of morality and religion:

'But the ultimate human situation in the universe has not changed, and there is no reason to suppose it will. There is a mystery to which we must make an imaginative and a moral adjustment. Medicine has developed, but we still have to die. Now the fact that we use our reason increasingly to guard against immediate dangers does not mean that we cease to feel these ultimate things, any more than it means we cease to respond to the delights of life . . . The use of the rational powers of the mind to change an unreasonable attitude or belief carries no necessary threat to the imaginative or the moral life.' (p. 170)

Not everyone will share Mr. Elvin's conviction that 'there is a surprising consensus in our society as to what does constitute good conduct, as to what makes a "decent" man or woman.' (p. 204) Yet there must be very few who fail to recognize themselves — parents and teachers alike — in the mirror which he holds up to them — the images of 'decent chaps' confronting 'ultimate things' without the aid of traditional Christian belief and offering interpretations of them more or less knowingly to their young.

James L. Henderson.

An Experiment in Education

Sybil Marshall

Cambridge University Press, 25s.

While we discuss bulges, lack of teachers, shortage of buildings and equipment — all the immense obstacles blocking our aims — are we really clear what the aims are? Can we ever face these nightmare difficulties till we have a vision of what we want?

Not long ago a book dealing single-mindedly with this idea was published by the Cambridge University Press. It is by Sybil Marshall (now Lecturer in Education, University of Cambridge) about her work for eighteen years in a village school in Cambridgeshire. The author does not state her aims but they emerge as the experiment proceeds, and they cannot fail to commend themselves utterly to the hearts of parents and of everyone who cares about this crucial problem.

One or two sentences from the book could be helpfully quoted: 'To believe in their own potentiality for creativity was for the children the first half of their journey towards being educated beings. The other half could be completed only when they could see their lives surrounded, sustained, and . . . explained by the general experience of all humanity. This part of the journey will take them all the rest of their lives, but to know this is the greatest wisdom they can learn at school. To be able to approach the classic works of art without fear, and with pleasure, interest, understanding and love, is to be able to tap the inexhaustible well of past human experience.'

After that I need not say that she based her teaching on the arts, meanwhile admitting, however — 'For all I know the sciences in the hands of an expert teacher might produce the same.' In either case the aim stands.

One other sentence — 'If I "educated" the children in my care at Kingston at all, it was, I hope, to help them to enjoy life.' *Is this it?* Can any valid objections or obstacles be marshalled by anyone to counter aims like these? It is like the answer in the old Scottish Catechism — 'The chief end of man is to glorify God and enjoy Him forever.' Maybe we must re-arrange some of our values to equip a child for a destiny like that. What, for instance, becomes of the mincer of the eleven plus?

Immense obstacles block the way, and of course the 'realist' objector will shred these aims to bits. 'The child must be prepared for the world as it is, and be able to support himself in it.' Do we know what the world will be like when our children go out into it, and can teaching hope to keep pace? Their only real security is in understanding something of what Mrs. Marshall calls 'the general experience of all humanity.' The robust, self-reliant attitude to life of the happy child will bring him what can never be hoped for those whose aim is for a cushy security that will just keep the wheels turning. Of course means of support must be seriously considered, but must we put a living before life? This teacher suffered from criticism by parents and by the whole community. 'They could not believe that any good work could come from a school where pupils were not mortally afraid of their teacher.' She lived this down in the end (partly helped, she says, by examination successes) for she says — 'After ten years I had arrived and open criticism faded.' It was the children themselves who had given her the power to go on when sometimes she had resolved to give up. She says — 'I had learned to respect the intelligence, integrity, creativity and capacity for deep thought and hard work *latent somewhere in every child*' — my italics — 'and above all we learned to laugh together.' This wonderful but staggering statement will make many teachers gasp.

The born teacher must in the main break his heart. Here is the job he is able and eager to do and he finds himself frustrated by obstacles which he cannot control in the shape of crowded classes, accommodation and equipment unsuitable, perhaps unsympathetic treatment from higher up, too rigid curricula, examination pressure, and even now poor and irregular payment. There are the children of low intelligence or other handicaps who need individual help that is not possible to give. Mrs. Marshall *did* have a comparatively free hand, being the entire

staff, but almost all these problems were hers, and yet their very immensity seems to have driven her along the way she chose from the day she faced twenty-five or thirty neglected village children, among them seven eight-year-olds unable to read. As these and all the younger ones had to have individual tuition she put in for kitchen paper and black pencils to keep twenty-nine occupied while she coped with the thirtieth.

For teachers the hopefulness of this book is a tonic. For 'educationists' it should give food for thought. To parents and to the general public it is of great interest and importance. The author offers herself very little credit, but we see her riding down her difficulties, working her way from one triumph to another, teaching history, geography, scripture, nature study, even arithmetic up to a point, on a sort of basis of, and woven into, artistic self-expression that brought the subjects

alive to the children, because they were extending their own small experience all the time, and so could draw on 'the inexhaustible well'.

The illustrations prove their achievements: design, painting and many other forms of picture-making (mosaic, collage, etc.) using all sorts of media, all linked with their various subjects — poetry and prose-writing that show the abundance of the school's life, the story of music appreciation and the inspiration of a Beethoven Symphony that formed the basis for a whole term's learning.

Mrs. Marshall's devotion to her splendid aim, and the response it drew from her pupils, are what produced these, and success incalculable in the development of the children themselves.

Dora G. Dovey.

Directory of Schools

Dartington Hall School

A co-educational boarding school for 250 boys and girls in the centre of a 2,000 acre estate. The school embodies the high intellectual standards of the best traditional schools, and gives special attention to Arts and Crafts, Drama and Music. It combines a modern outlook which is non-sectarian and international with a free and informal atmosphere.

Boarders 9 to 18

Day Department 3 to 18

All enquiries to the Principals,
Dartington Hall School, Totnes, Devon.

H. A. T. Child, B.A. (Cantab.)

L. A. Child, B.A. (Cantab.)

CHURCHILLS JUNIOR SCHOOL

A co-educational school for children aged 4-11 years where activity methods predominate in a happy family atmosphere.

Principal:

Miss F. RAINFORD, L.L.A. Hons.

Sandford Orleigh School

A co-educational senior school for young people aged 11 to 18 years. A comprehensive range of studies and activities is offered. A limited number of boarders, both Senior and Junior, are accepted.

Headmaster:

Mr. J. H. C. HORNER, M.A.

Both schools are administered by the Knowles Hill Schools Trust and aim to develop wide interests and thorough scholarship in a friendly yet disciplined atmosphere. They occupy separately two beautiful old houses whose fine grounds adjoin each other and overlook the Teign valley, six miles from the sea.

Exeter Road, Newton Abbot, Devon

Wennington School WETHERBY

Founded 1940.

Boys and Girls 11—18

A new type of Boarding School, well-organised and efficient without losing the family quality of life. Wholesome vigorous community providing a training in disciplined co-operation and practical social responsibility. Well balanced curriculum. Graduate teachers.

KENNETH C. BARNES, B.Sc.

ST. CHRISTOPHER SCHOOL LETCHWORTH

is an educational community of some 500 boys, girls and adults practising education on sane and successful modern lines. The seven school houses provide living and teaching accommodation for children from 4 to 18. It is situated on the edge of the Garden City, amidst rural surroundings and beautiful gardens.

MONKTON WYLD SCHOOL, nr. Charmouth, Dorset

(Recognized by the Ministry of Education)

Practical, cultural and academic education for boys and girls (9-18). Flexible time-table and curriculum. School farm ensures healthy diet.

E. C. URBAN M.A., (Oxon)

S U B S C R I P T I O N F O R M

THE NEW ERA: Editor, Dr. M. Myers, Mall Cottage, Chiswick Mall, London W.4., England.

I enclose 30/- (or \$4.20) being subscription for One Year from
(Cheques, etc., should be made out to 'The New Era'.)

Name

Address

Profession (If a Teacher, please state whether
Primary or Secondary).....

Directory of Schools - Continued

ST. MARY'S TOWN AND COUNTRY SCHOOL

38/40 ETON AVENUE
LONDON N.W.3.

Tel.: SWIss Cottage 3391

Small group of boarders accepted from age of 5 in co-ed. day school. (Weekends in country house, Chiltern Hills.) Realistic approach to modern Education. Emphasis on English and modern languages.

E. PAUL, Ph.D.

KILQUHANTY HOUSE

CASTLE DOUGLAS

SCOTLAND

FOR BOYS AND GIRLS 3-18 YEARS

Established in 1940, Kilquhanty House frankly owes its inception to the work of A. S. Neill, who now considers it in the direct line of his own school and that of Homer Lane. It does not, however, cater for problem children. In practice there is an attempt to combine the traditional thoroughness of Scottish education with self-government for the pupils. Activity methods are used throughout, and the teaching staff is qualified to the standards demanded by the Scottish Education Department, which inspects the school. There is ample opportunity for practice in all the creative arts. A small mixed farm is a fundamental part—as distinct from an adjunct—of the school. The diet is on food reform lines, though children do not require to be vegetarian.

Fees: £180—£240 per annum

Headmaster:

J. M. AITKENHEAD, M.A. (Hons.), Ed.B.

BADMINTON SCHOOL

WESTBURY-ON-TRYM BRISTOL

A Public School for Girls situated in large grounds three miles from the centre of Bristol. Boarders are taken from the age of 7. A high standard of scholarship is maintained, while at the same time interest in Music and the Arts is encouraged. Importance is attached to the study of current affairs and to the development of an international outlook.

LITTLE FOLKS SCHOOL, CAMBERLEY, SURREY.
Montessori Method. 20 day children only and small number of boarders. Special care in happy home amid beautiful country. Miss Evelyn Potter, I.M.D.

THE MOUNT SCHOOL, MILL HILL, N.W.7. Large qualified staff, small classes, centre for Oxford G.C.E. Examinations, 30 boarders and 170 day boarders 8-18. B. S. Millin M.A. (Edin.)

MOIRA HOUSE SCHOOL

EASTBOURNE Telephone: 210

Recognized by the Ministry of Education
Boarding School for Girls from 10 to 18
Junior day girls 5-9

Headmistress:

Miss M. M. Oliver, B.A.Hons.(London), Dipl. Educ.

IBSTOCK PLACE SCHOOL

(FROEBEL PREPARATORY SCHOOL)

Clarence Lane, Roehampton, London, S.W. 15

There is now a waiting list, and early application is desirable for places in September for boy and girl boarders aged 7-13 years. A country school near London.

Apply: Headmistress Miss S. M. Macleod N.F.U.

MISCELLANEOUS ADVERTISEMENTS

RATES: 3s. 6d. per line. Minimum 3 lines. These charges must be prepaid and copy received by the FIFTEENTH of the month preceding publishing date.

Associate Editors

Australia: Donald McLean & Loris Russell

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Lucile Lindberg

Editor: Margaret Myers

Mall Cottage . Chiswick Mall . London W4 . England
telephone RIVerside 64 84

Editor's Letter

This number contains the last three talks given at the Conference on **Culture and Scientific Values** held in New York last May. The first three talks were published in our June issue, and we are combining the six in a leaflet which can be obtained from Sam Everett in America, Box 187a RFDI, Mount Kisco, New York 10549, USA, or from our new office, 32 Earls Road, Tunbridge Wells, Kent, England, price 75 cents or 5s. 6d. It will be called **Culture and Science**, and will have an introduction by Sam Everett.

This is also my last number as Editor.

I have immensely enjoyed both the editing and the delightful and helpful people I have met through the magazine. Naturally, as I relinquish it, I have been wondering just what **The New Era** must stand for in so many readers' lives. Why, for instance, did it come as a surprise to me — a pleasant one, but still a surprise — when Lucile Lindberg wrote recently from New York about '*our* magazine' (my italics)? Certainly the Editor tries both to reflect

(Continued on p. 199)

CONTENTS

Lisa Peattie	Anthropology and the Search for Values	p. 182
Goodwin Watson	The Search for Values: A Perspective from Social Psychology	p. 187
Corliss Lamont	The Search for Values: Through Philosophy	p. 191
Reviews	John Cavanaugh; Raymond King; Leonard H. Clark; John M. Wallbridge; D. G. Tahta; Olive Stevenson	pp. 195-199

CHANGE OF ADDRESS

From 1st October, 1965:

THE NEW ERA moves to 32 Earls Road, Tunbridge Wells, Kent, England.

Anthropology and the Search for Values

Lisa Peattie

Joint Center for Urban Studies,
MIT and Harvard University.

I am to talk to you about the Search for Values from the standpoint of anthropology, a profession of which I am an example, if not a representative. I suppose that you are hoping more for some ideas about values than for thoughts on anthropology. Of course you are right; values are more worth talking about. But you will find yourselves hearing something about anthropology too. I will start with anthropology, and try to derive from aspects of the history of that profession some ideas about the relation between values, knowledge, and rational action. I will talk about the points at which anthropologists have encountered the problem of values, the ways in which they have dealt with values, and how their concern with values has shaped their craft. For I think that values have had a central place in the history of anthropology, and the ways in which anthropologists have grappled with them makes an interesting case study for other people who may worry about the joining of fact and action through human understanding.

The anthropologists did not discover the existence of strange customs. The odd ways that foreigners have of doing things were noticed and recorded at least as far back as Herodotus, and, I have no doubt, far earlier. I think that modern social anthropology came into being in the intellectual jump with which 'customs' came to be understood as 'culture'. Implicit in this transformation of 'customs' into 'culture', I think, were two ideas which anthropologists went on to elaborate: that the customs were interconnected, and that involved in their interconnection were basic valuings and value choices. The customs of a human group were congruent one with the other; they fit together in such a way that they might almost be said to demand or presuppose each other. Furthermore, they made sense to the participants; they formed a structure through which human beings acted on and reacted to the world; inherent in such a structure were basic values. A poet turned anthropologist gave the classic expression of this discovery when she wrote, in *Patterns of Culture*,

of the Digger Indians who had told her: 'In the beginning God gave to each people a cup, and from that cup they drank their life.'*

This quotation also reveals a pattern of work — a custom, if you like — very characteristic of anthropology. Anthropologists are always quoting what the people they study say about things. They love to collect myths and tales; their descriptions of life-ways are studded with local terms for local social distinctions and categories of thought and behavior. When Malinowski sets out to explore the nature of myth, he starts with the distinctions which the Trobriand Islanders themselves make between a fairy story, a bit of history, and a myth.

Following this clue now in the traditional anthropological manner, one is led to other aspects of the anthropological work style, and indeed, to some rather basic modes of perceiving and valuing in which anthropology differs from sociology. For of course, on the books, modern social anthropology is not so different from sociology. Once there was a rather neat boundary between the two: the anthropologist studied primitive peoples, savages, and the sociologist studied people like us. But in recent years, the boundary has been breaking down. The anthropologists have been studying people like us — the culture of Hollywood or Newburyport, Massachusetts, the world of the mental hospital, the world of the New York public school.

Meanwhile, as the savages have been becoming more like us — becoming industrialized, urbanized, and the like — the sociologists have been going abroad to study the re-made savages as they make the transition into the modern world. Still, I think there tends to be a certain difference in style between the anthropologist and the sociologist, a difference of style which I believe comes from the time when anthropologists studied savages and sociologists studied people like us.

This difference in style, I believe, might be explained in these terms. The sociologist, working primarily in his own society, or in societies very close to his own, had to learn techniques of achieving a greater degree of detachment; he tried to get away from values; he tried to make 'people' into 'subjects'. But the anthropologist, working in societies very different from his own, among people

*Ruth Benedict.

at first quite opaque to him, has tried to penetrate behind the dark skin, the bone nosepiece, the feather cloak, to the human being underneath; he has tried to make 'savages' into 'people'.

This has been one reason why sociologists have tended to use much neater techniques of data-collection than anthropologists, techniques which tend to involve ways of pre-defining problems so as to discriminate 'relevant data' from 'distracting detail'. Sociologists are more comfortable with statistics than are anthropologists. Sociological fieldwork is more likely to involve questionnaires or highly structured interviews. The anthropologist typically spends a lot of time just wandering around talking to people or sitting in the corner of some smoky hut with his ears open, or feasting on stewed dog with the rest — that style of work which the anthropologist calls 'participant observation'. It is the anthropologists rather than the sociologists who have made a point of living among the peoples they study; I had not realized quite how odd this is until recently, when working as an anthropologist in a team of planners I found my colleagues regarding as a charming and rather romantic exoticism the fact that I took up residence in the community in the interior of Venezuela which they were to study. The sociologists, questionnaire in hand, moved easily into the age of the computer. The anthropologists, formed intellectually in that kind of encounter described by Malinowski, in which the scientist sits on a sandbank in the dark swapping stories with the savages, have found this harder. Some of the anthropologists too, now, are working with neater 'items of data' and some are experimenting with the computer. But this new development makes many of their colleagues uneasy. They know that their methodology looks sloppy, that probably it is sloppy — and wasteful too — but still, they feel somehow that they will lose something in cleaning it up. I will later argue that perhaps they will. In any case, it seems clear that in processing the reality the anthropologist has shown a tendency to want to keep in the human flavor. His very methodology tends to give openings in which the people studied can react back on the investigator, in which their values can help to define the terms of analysis.

When anthropologists were mainly working in primitive societies, many of them clearly on their

way to disappearing or being transformed out of recognition, the task of anthropology came to be seen as that of describing the diversity of human cultures and value systems. In this task, assessment of the values themselves had no part. The anthropologist, to work at all, had to be able to respond positively to the strange instances of humanity 'out there', to recognize his humanity as expressed in whatever his particular system of values. And since the values were in themselves a central subject of the anthropologist's study, he had to be able to look at them more or less objectively, to describe, not to judge.

The form of the anthropologist's task made anthropologists highly aware of the variety of possible and actual value systems in use among human beings. The terms in which these values were looked at made him see each value orientation as related to a total structure of beliefs and action-patterns, as part of an integrated culture. Values were embedded in cultural wholes.

Moreover, because anthropologists were not members of the societies they were studying, were describing rather than trying to change, and because they generally worked in societies which lacked written history, they came to be much more interested in the forces for stability and consistency than in forces for conflict and change. They tended to look at the life-ways they were studying as systems, as wholes, in which each pattern of behavior, each belief, each value, tended to be functionally related to all others. They tended to put a positive assessment on the integration of parts in a culture.

It was in this general context that anthropologists came to enunciate the doctrine of cultural relativity: the idea that a cultural pattern, with its embedded values, could only be analyzed in its own terms, that one pattern or value could not be judged as being ethically superior to another. The doctrine of 'cultural relativity' was both a description of a way of working and a summary of findings; it was also thought of at times as a contribution to the theory of ethics. It said to the anthropologist that if you set out to describe the way of life of a strange people you must not begin by judging it. To other people it pointed out that their own values were only one set among many operating sets of values. Finally, the doctrine was extended to say that it was

impossible to make any over-all ethical judgments; judgments could be made only in terms of one or the other particular cultural system.

This principle at once encountered some difficulties in practice. Ruth Benedict's **Patterns of Culture**, for example, describes three cultures as though they were to be seen as wholes, coexisting equally, with equal right to be as they are. But it is impossible to read her descriptions of the harmony-oriented Zuni, the boastful vainglorious Kwakiutl and the suspicious and malice-sustaining Dobuans without deriving a strong impression that for the author some cultures and some values are certainly more equal than others.

Other difficulties soon appeared.

Among the 'non-Western' peoples there developed a terrific drive to 'modernize'. Political nationalism became combined — oddly enough, perhaps — with a sort of cultural internationalism. 'Traditional culture' was seen as associated with poverty and political subordination. The bearers of the exotic cultures themselves devalued their ways of life; they demanded to switch the cups from which they had drunk their lives for machine-made aluminum. When Indonesia became independent, one of the first acts of the new government was to expel the anthropologists from the country, on the grounds that their conservative point of view made them *non grata* to a nation about to embark on a deliberate course of change.

Anthropologists found themselves in a state of some internal conflict. The discovery of the multiplicity of possible human ways of life had been for them, and through them, for others, one of the great liberating intellectual experiences of the modern age. The contemplation of these life-ways in their aspect of pattern, of design for living, had been not only a source of theory, but an experience, at times, of sharp esthetic pleasure. It was true that in many ways they found it disagreeable to see these many designs for living washed away in a great stream of international mass culture.

At the same time, they had that commitment to the human being out there not just as subject of study but as man; they had always tended to find it hard just to observe; if that group on which they were reporting wanted things differently, they tended not

only to report the wish but to sympathize with it.

Torn by a double professional bias leading in opposite directions — a sympathy with aspirations for change, and a high valuation of stability and integration — some anthropologists tried to have their cake and eat it too by separating the material sphere from the rest of culture. Satisfy people's legitimate aspirations for bread, justice, medical care, they seemed to say, but let them keep their traditional social orders and value systems. This resolution, however, never could succeed; it was contradicted both by the experience of every day and by the anthropologist's own view of the nature of culture. The material and technical simply could not be separated from the social and valuational. Change at one point spreads through the system. Technical changes cannot be made unless people's values and social relations change.

Meanwhile, the anthropologists began to find their services in demand as advisers to governments. Perhaps it was a British colonial administrator in Africa, trying to develop a system for governing a native people, or worried about an outbreak of witchcraft accusations in his district. Perhaps it was the American Division of Trusts and Territories trying to administer a group of islands in the Pacific, or a public health unit trying to work with Eskimos, or an agency providing special services to American Indians. Or it was the War Relocation Authority trying to deal with a group of people of Japanese ancestry moved from their homes in the anti-Japanese hysteria of wartime.

The situations were varied, but they had a common structure and some common themes. The common structure was due to that very dynamism of Western industrial culture which had made the Indonesians opt against anthropology and for 'modernity' as they understood it; the institutions of Western culture had spread over the world, and their representatives were now in positions of power and from these trying to deal with a multiplicity of peoples representing in various ways pre-industrial styles of life. The social anthropologists are the experts in describing these ways of life: well, then, let one of them tell us what to do with these people.

In the common themes which emerged in these situations, again value problems turn out to be

central. A recurrent one is one already identified as the conflicting claims of — on the one hand — stability and integration and — on the other — aspirations or pressures for change. I think it is fair to say that this problem is still unresolved, still with us, and probably will be with us for some time to come. But the situation of the staff anthropologist or the anthropological consultant, brought into focus also another sort of problem. What should be the value role of the social scientist? Or, to look at the question from another direction, how should values be represented in making policy in a power structure?

This is, I suppose, a question for all scientists. The atomic physicists have been wrestling with it. But I think it has been especially problematic for anthropologists, and their styles of handling it have been various and interesting. The anthropologist is brought into the scene as a solution to a general set of difficulties: those arising out of a gap, created by cultural difference, social barriers and weakness of channels of communication between a group of administrators or technical experts in power positions at the top and the 'natives' below. The anthropologist is, from a logical point of view, a member of the group at the top with a mandate to inform them on the facts of life at the bottom, and to advise them as to the probable consequences of policy interventions. It is possible to define the role by saying, in essence, no more than that. This view of the role, as that of any technical expert, has been, in fact, the view of it taken by many competent anthropologists. In this view, the anthropologist's role is value-neutral. He has merely to make a basic decision as to whether the programs he serves are such that he can keep his ethical self-respect by serving them.

But the nature of anthropology is such that anthropologists have often taken other roads than this. The whole history of the profession is, I have tried to show, such as to make it very hard for its practitioners to feel value-neutral. Their way of working is one which involves them, I almost said 'hopelessly involves them' with the people they are studying. In the staff anthropologist or technical consultant situation this involvement is likely to take especially interesting forms.

The work situation here is typically one of great disparity of power and a gap in communication

between those at the top and those at the bottom; it is that gap, precisely, which the anthropologist has been hired to bridge. But the anthropologist once hired, the gap remains. It constitutes a sort of social No Man's Land across which the anthropologist wanders as a kind of double agent, trading with both sides. To the administrators, the anthropologist is a reporter on the needs and values of the natives. By the natives, the anthropologist may be seen as a channel of access to the people in power at the top. The anthropologist is the man in the middle, and like all men in the middle must define himself largely through his own efforts.

The logic of his situation and the traditions of his profession combine to push his definition of himself towards that of spokesman of the natives. He is, officially, the *reporter on* those people at the bottom whom the administrators frankly say they do not well know or understand. He probably lives with them. He sees that they lack effective political channels for pushing their wants; if such channels existed, the administrators would probably not have hired an anthropologist; they would probably have considered the needs of the clients adequately represented by the political pressures they could mobilize.

So the anthropologist may become not so much a reporter on as a spokesman for. The first time I saw this clearly in operation was twenty years ago in the first job I ever had; this was for the War Relocation Authority, the agency which had charge of the Japanese Americans evacuated from the West Coast during the war. I was not yet an anthropologist then, but there were a number of anthropologists working for the agency and towards the end of the war they came to constitute a rather vocal group within it and fighting the rest of the staff. They were fighting to prevent the closing of the relocation centers and the forced relocation of those Japanese Americans who, broken by their experience, preferred to stay in barracks rather than try it again in the turbulent mainstream of American society outside. Those anthropologists had moved from reporters on to spokesmen for. I saw it most recently last year. I was then in Venezuela, in the third year of a job as anthropologist in a team of planners developing a new industrial city in the interior. The other planners worked in Caracas, the capital and center of almost all political power in the country. As anthropologist, I lived in a

working-class house in a working-class neighborhood next to the Orinoco, one of some seventy thousand people already assembled around the developing industries. I wrote memoranda for the planners, and the planners were proud of having an anthropologist who 'lives right on the site, with the people'. And there I found myself at last helping my neighborhood organize opposition to the building, by the development agency, of a sewer which would empty on their — our — beach. I had moved from reporter on to spokesman for. I had also emerged with a heightened respect for politics as a way of dealing with human wants, as against dealing with human beings through scientific management and the employment of anthropologists.

I have been telling you something about my profession. It is an untidy history, a history of confusions still unresolved. Looking back over it, you may say that many of its confusions have been due to repeating mixings of science and values, and that if only anthropologists could have learned better to keep these separate realms separate, they would have done better. I would agree that the untidiness of my profession is largely due to the mixing of science and values, but I am not so sure that the results are something of which to be ashamed.

Let me enumerate what my experience with anthropology seems to add up to.

1) Values differ, but all people have values. Values and the processes of valuing are an important part of human life, in all its multiplicity of cultural forms.

2) Values appear as parts of patterns or behavior developed in coping with specific sorts of life circumstances. They should be conceived of not only as goals which shape instrumental behavior, but as themselves instrumental. In real human life and in genuine social policy ends and means are inextricably involved with each other.

3) The concepts we develop to think about human life are shaped by values. This, I would submit, is not entirely a cause for embarrassment. It is the need to respond to, not just to look at, the human world out there, either through the description of human experiences which through our common humanity 'call to us' for expression, or through the

need to make policy which works, that we are pushed to make the successive approximations which are the advancement of our science.

4) It is very difficult for us human beings to treat the solution of human problems as a technical matter, both because given any chance, we respond to the human item in our equations as man, and because the human item always insists on fighting back, on determining rather than being determined. I am glad of that.

Pitman

The Flowering Plants

A. E. Vines & N. Rees

In this book, the flowering plants have been presented in a generalized way, with reference to as many examples as are necessary to illustrate the wide range of structure and function. There is a logical sequence in the presentation, which takes the reader through a complete cycle of experience of flowering plants, from the germination of seeds to begin a life span, to their formation and dispersal to commence the next.

Stiff boards 15s

An Introduction to Living Things

A. E. Vines & N. Rees

This book surveys in outline the wide range of form among living creatures. It tells of the way in which they may be distinguished one from another and classified in a logical, convenient way. It may be used as an introduction to the subject as it offers a sound basis for further studies, even for the biologist who wishes to specialize in a particular branch. For the same reason, this book is suitable for use as a short general course.

Cloth cover 9s 6d

Stiff boards 10s 6d

The Mammals

A. E. Vines & N. Rees

This book gives a general introduction to the mammals, at a suitable level for secondary schools. The subject matter fully covers the needs of prospective GCE 'O' level candidates in the mammalian part of the examination, and is planned as a one-year course.

Cloth cover 9s 6d

Stiff boards 10s 6d

Pitman

Parker Street London WC2

The Search for Values: *A Perspective from Social Psychology*

Goodwin Watson

Distinguished Service Professor, Newark State
College

I went through a miserable period of struggle and frustration with this paper before it dawned on me that the title was proposing a problem where none existed. Hence, I had been like a man lost in a forest, searching for a tree.

There need be no search for values, either in the twilight of the old world or the dawn of the emerging one. Values permeate every second of our waking life. When we are hungry we want food; when tired we desire sleep. In the sciences and humanities we seek truth. You are here at this moment with lively values, hoping to be interested rather than bored; to hear something fresh rather than stale; to learn something which will be relevant and helpful in your teaching. The pupils you teach are also chock-full of similar values. They, in varying degrees, seek every day the enjoyment of something interesting, something fresh, something really helpful. They would like also to be well rather than sick; fed rather than hungry; and free to do as they please rather than be confined, willy-nilly, to a schoolroom desk.

A moment of introspection can make us aware, also, of less conspicuous values. Although well-fed ourselves — many of us nowadays over-fed — we are troubled when we realize that many — perhaps half the human race — are hungry much of the time. This widely shared concern that hungry children everywhere shall be fed, unites Communist and Enlightened Capitalists; Catholics and Buddhists; Arabs and Jews; men and women of all races, nations and creeds.

Valuing Eros over Thanatos, we all share in the desire for life and love. We find the maiming and murder of our brother human beings intolerable, whether this occur in New York or in Mississippi, in Alabama or in Africa, in North or in South Viet Nam. We delight in warm affection and in the glowing passion of sex and the deep tenderness of love.

No, we need not search for values. We are filled with them and they underlie all our moods and choices. To live is to express values.

Then why did the able and distinguished planners of our session propose that we undertake this treasure-hunt? I expect that they had in mind not a dearth of values, but conflicts among values and the rise of new values. They were quite rightly observing that this changing world is demanding a re-evaluation of our traditional values. Horse-and-buggy morality is inadequate for an age of jets and rockets. The old values are not congruent with the processes of modern living.

Already, I sense a stiffening of resistance in some of you who hear or read these words. 'What's wrong with good old-fashioned honesty and courage and kindness?' you seem to say. So I reply: 'There is nothing wrong with them, but in the form in which they were built into our consciences (or super-egos, if you prefer) they are not adequate to the problems of our time.' They arose in a dim, distant past when human relations were largely confined to primary groups: within families, friendships and tribes. They have been formulated in the Ten Commandments and the Boy Scout code. We still prize them in our associates and are likely to continue to value them in any new social order or religion which may emerge.

Our problem with values arises, partly, I think, because the human race has not had time to build an up-to-date conscience which extends these time-honored values to the emerging world community. We would not throw a stone at our next-door neighbor or break into his house; we do not yet have comparable compunctions against dropping bombs which cripple or kill innocent men, women and children, and which devastate their homes. We oppose the growth of such a concern by postulating idolatrous national Deities who demand and justify such sacrifices.

It has long ago been observed that if we all ate at one table, we would be less willing to let others go hungry. Modern communication and transportation does bring us all — the gluttons and the famished — around one board. Our consciences do not yet fully apprehend this proximity.

In many less obvious areas, also, old values are in

conflict and new moralities are emerging. I shall speak only of four situations which seem to me to have been identified and clarified by social psychological studies. I choose them also because they are especially pertinent to education today and tomorrow. One area is television; the second is academic standards; the third is sex role discrimination; and the fourth might be called 'philosophy of life'. I expect that in each of these areas — and in many more which we might explore if time permitted — we shall see that our old values fail to give the guidance we now need.

First, **television**. Here is an activity which occupies the typical American child about as many hours a year as he spends in school. Moreover, he is engaged of his own free choice, not because of compulsory attendance laws. (Nothing would do more to improve education today than immediate and total elimination of all legal coercion to attend school!) During these hours, the average American child witnesses with mixed emotions the violent destruction of some 13,000 human beings. In a typical week, according to a Stanford University survey, the magic box brought forth 37 hand-to-hand fights and a dozen murders including stabbing, shooting, strangling, pushing over a cliff, being run over by a car or trampled by a horse; it also portrayed a guillotining, a tidal wave, three suicides, and a raving psychotic loose in an airliner. No other society in the world today, and none of which we have historical record, has entertained its youth with so much mayhem.

Quite as false to life values is television's simple dichotomy of the good guys and the bad guys. No other distorted stereotype contributes more to the danger of escalating war. The denial of human worth and dignity to opponents obstructs the resolution of innumerable conflicts.

From time to time, the hostilities on television are interrupted by advertisements, 'messages' which exaggerate for youth the importance of various material possessions and give misleading information about the superiority of certain brands. We have become so used to these preposterous ads that we hardly attend to them, but they are doing more than all our courses in literature combined to shape the values of our emerging world.

I have re-stated what most of you find obviously

obnoxious about television. I am not disregarding the many contributions of useful information and musical, dramatic and terpsichoric excellence which come via television. On these, we are in no value conflict. But when it is seriously proposed to purge the dross from the gold, we run up against alleged values of profit-seeking and private enterprise. I would personally find it less abhorrent for the American Tobacco Company to buy Princetown University and pervert its lecture-halls and seminars to sell more cigarettes, than to let such a company purchase the right to exploit for profit the minds of children and adults in 50,000,000 homes. But this is a value conflict which has not yet reached the threshold of our social conscience. Many people are vaguely troubled, but they cannot be as wholly committed in this new area as they are against brutality and lying in their face-to-face relations. A new conscience forms slowly, especially within a social system which opposes it by both privilege and power.

We turn to a second illustrative predicament a little closer to where most of us live: our **academic standards**. America's first social psychologist, John Dewey, brought the challenge to us. In a general way we all, with John Gardner, aspire to 'excellence', but the problem arises when we get more specific. We have inherited a school system — both private and public — designed primarily to give verbal proficiency to a selected handful of prospective clergymen, lawyers and scholars. Into it we now bring all the children of all the people — many of them from homes with no traditions of reading, writing or play with numbers or ideas. The well-educated teacher is likely to be in a chronic conflict between the value of helping pupils achieve more satisfaction in their present living and the value of upholding demanding standards of academic performance. Some escape stress because their values are all on one side or the other. Some care only about the mastery of certain skills and subject-matter; if, in their work, many youngsters suffer daily degradation, building miserable self-images and experiencing persistent frustration and resentment, that is no concern of these teachers. Their conscience is clear — they are upholding 'standards'. Others, sharing more intimately in the lives of youth, recognize that the prescribed curricula, the tests and marking systems, are largely irrelevant or inimical to the values of fun, love and ability to cope with practical demands.

There are very few schools in which genuinely child-centered teachers can find and keep a position. The great majority of us — and I share in this dilemma — are ambivalent. We seek, with varying success, to integrate or to compromise or to combine or to oscillate between, the values of scholarship and those of enhanced enjoyment of life. We shall return to this issue in our final illustration, but let us now examine briefly a rather different area of conflict between traditional and emerging values.

The problem of racial injustice has come to expression in the current civil-rights movement. But older, wider and deeper than race prejudice is the **discrimination of our social institutions against women**. This is just dawning into awareness. We are only beginning to recognize sex prejudice today, more than a hundred years after we began to recognize the injustices related to race. The United States' Constitutional Amendment purporting to give Negroes the right to vote is still not fully operative, but it was enacted more than fifty years before the Nineteenth Amendment. It is questionable whether within the next fifty years we shall be as near to the acceptance of women on a basis of genuine equality with men, as we are today to the acceptance of Negroes on a basis of equality with whites.

The stereotype I am challenging is that females are properly subordinate to males, and suitably occupied only in the roles of mate and mother. What's wrong with those honored positions? Only that any man whose activity in life was confined to love-making, house-keeping and child-care would feel an intolerable affront to his greater potential as a human being! Normally he wants both a home and a career which will be satisfying and self-fulfilling. So does a normal woman. No man would put up with a social order which assumes that his sex constitutes an insurmountable barrier to the top positions in a business, school, college, army, legislature, government, or church. From the social definition of certain roles as especially appropriate to an inferior sex, stem the low salaries of teachers, nurses, librarians and social-workers. No proposals to bring compensation in such occupations up to the level of the importance of the work they do, is likely to succeed until the barrier of sex-discrimination is battered down. I personally

value for every human being, male or female, black or white or yellow, what I want for myself: freedom to design whatever sort of life-project seems good to me.

And now we are arrived at the final arena — that in which **traditional life-goals** are being superseded by new aspirations.

An important reason underlying this change is our economic prosperity. Values of hard work and thrift have been essential in the economies of scarcity in which all men have lived until recently. Freud could not conceive of a world free from repression because men had to be brought up to sacrifice the pleasure-principle if they were to reconcile themselves to working enough hours each day to produce the necessities of life. Only recently, and only in a few highly industrialized countries has it come to be true that if people worked only as much as they would naturally enjoy working, production would be adequate to provide a reasonably satisfactory standard of material goods for everyone. Herbert Marcuse in his **Eros and Civilization** and Norman Brown, in **Life Against Death**, explore the possibilities of the rich new world in which the natural impulses of children no longer need to be repressed. We now can create a society which honors pleasure more than renunciation; fun more than work; self-acceptance more than self-abasement. The emerging social order will strengthen the bonds which unite human beings in mutual affection and enjoyment rather than those which separate and divide by class-status, race, nationality, sex or religion. Much of the alienation and guilt which is portrayed in the existential literature is the adult consequence of childhood repression. Unrepressed man need not be so hostile and destructive. It is the unappreciated and unloved who must revenge themselves by delinquency or puritanic severity.

We, nurtured in the value systems of the past, are likely to be skeptical of, or alarmed by the prospect of a world in which people freely live as they are, rather than being internally and externally coerced into conformity with some prescribed scheme. We fear anarchy and chaos because we are unaware that unrepressed persons do not run amok, but respond easily to the demands of reality and the promptings of empathy. We are most likely to ride rough-shod over the feelings of others, not when we

are open to enjoyment of our here-and-now association with them, but rather when we feel driven by some tyranny of task-achievement.

I do have a question about the wisdom of over-valuing the self — the unique personality of each individual. Infants respond spontaneously to the processes of life within and about them, with no intrusion of a self-concept. Perhaps Jesus meant something like this when He spoke of the need to become like a little child if one were to enter the Kingdom of Heaven. I see great storm and stress in adolescents and adults preoccupied with themselves, what impression they are making, what image of themselves they are trying to achieve. I wonder about the wisdom of those psychotherapists who put self on a pinnacle, exalting *self*-awareness, *self*-direction and *self*-actualization. Is it not just this excessive concern for self which makes death so hard to accept? As I come close to the end of my own life, I find comfort in those religious tenets — Hindu, Buddhist, and Christian — which lead one to feel not apart from but a part of the realm of Nature including human society. 'The wind bloweth where it listeth' and 'so is everyone who is born of the Spirit'. I do not imagine the wind as concerned with where others want it to blow or where it as a Self decides to blow — I imagine its movement as happening naturally, easily, inevitably, in accord with the dynamics of air pressures. Would it not be possible for us to move in the flowing stream of living as unperturbed as is the wind? After our individual existence ends, the universe will continue all the physical, biological, psychic and social currents within which what we call our own lives have been only temporary nodes. Freed from bondage either to traditional values or to some inflated self-image, man may participate in the emergence of values entirely appropriate to each new day. These new values will not be forced or sought — simply, we shall live in accord with them. Our real values have always been expressed by what we do; not by our elaborate ideologies.

In the concept of lives unrepressed, unconstrained, uncommitted to past patterns or remote goals, able to live and to love in the here and now, we may have an approach which will illumine all the other value conflicts we have been considering. Men who are truly free are not likely to organize armies; to hoard possessions; to purvey sadistic violence; to ignore the humanity in others; to exploit

educational channels for monetary gain; to sacrifice the joys of children for academic achievement norms; or to exploit and frustrate the lives of women. When repression ends and we may resurrect the body, we shall find life more delightful and, paradoxically, our certain death less terrifying.

BERTRAND RUSSELL ON EDUCATION

JOE PARK

A thorough study of Russell's contribution to education, an area to which he devoted no small part of his energies. Based on interviews and research into his writings it offers a comprehensive treatment of his unconventional theories and their application. 25s

HOMER LANE

W. DAVID WILLS

'... a gripping and moving biography.' *The Friend*.

'The book is warmly recommended for its intrinsic interest and the light it throws on the early beginnings of treatment by a planned therapeutic environment and of the enthusiasm of those involved. It is well written and well indexed.' *Howard Journal*. Illustrated 40s

GEORGE ALLEN AND UNWIN

PSYCHIATRIC SOCIAL WORKER WORTHING

Applications are invited for the post of full-time Psychiatric Social Worker at the West Sussex County Council Child Guidance Clinic in Worthing.

Though the Clinic has a high turnover, there are opportunities for a PSW to follow his or her special interest as well as dealing with more routine work. By an arrangement with the Sussex University, post graduate students will shortly be working in with the Clinic. There are two part-time PSWs and time is provided for case-work consultation. The Medical Director, Dr. M. Aldridge, will be glad to discuss the post informally with interested candidates at 6 Southey Road, Worthing, Tel. Worthing 6466. Salary and conditions of service in accordance with Whitley Council recommendations. Travelling and subsistence allowances payable. Applications to County Medical Officer of Health, County Hall, Chichester, West Sussex.

The Search for Values: Through Philosophy

Corliss Lamont

Author, Teacher and Humanist Philosopher

I find myself in almost entire agreement with both the previous lectures; but I shall try to develop some other meanings for our title. I do not think I am going to suggest any really new general values, because most of the ethical values that we can discuss even in this twentieth century were discussed by Plato and Aristotle more than 2,300 years ago. So it is my task, as I conceive it, rather to point out some of the values that are receiving more emphasis throughout the world. It is one of the main functions of philosophy to discriminate among the innumerable competing values and to judge which warrant our allegiance.

The search for significant values at once brings us into the realm of ethics. As a Humanist philosopher I believe that this is our one and only life; and that therefore ethics and morality must be exclusively concerned with this — earthly relationships, duties and happiness of man. In our modern world, increasing numbers of individuals have come to reject belief in supernatural powers and other-worldly realms, and to consider their life and welfare in this natural world as the meaning and purpose of human effort. Hence the first great, emerging value of this era is that human life is worthwhile in itself and of itself.

Man's life, man's happiness, all the marvellous experiences possible in this existence, are valuable as such. They are not to be treated as a means for establishing the glory of some omnipotent being, or as a means for winning salvation in some heaven after death.

The humanist ethics, then, aims at this — earthly happiness and progress of all mankind, regardless of race, nation, sex or economic position. There is an affirmative emphasis here on pleasure, which we treat as a good, although not the supreme value. Thus there is no asceticism, or stress on keeping the soul pure for the traditional immortality; rather, our philosophy sees man relying upon his own efforts, and not on intercession by Divine Providence, to help him through the great crises of life.

Although the Humanists cannot, I regret to say, assure anybody that there will be a life beyond the grave, we do believe that another goal is just as important, indeed more significant. That goal is the immortality of the human race, rather than that of the individual. We read in theological works, in science fiction and in all sorts of other writings, that the world must come to an end someday because the sun is going to get either too hot or too cold. But when you analyse these dire predictions, you will note that most of them do admit that we have five or ten billion years left here, which is quite a little time. Other scientists will tell you that, as a matter of fact, science itself may make such advances in the next 4,000 or 4,000,000 years that human life can be kept going indefinitely on this planet. They explain that through scientific procedures we may gain control not only over the course of this revolving earth, but indeed of the entire solar system. Of course, we shall be going outside of that system in due time.

It seems to me that this immortality of the race is a worthwhile end to keep in mind, especially if we can get through the next five or ten years without blowing up all mankind through nuclear bombs. At the same time I want to remind you of the thrill that we human beings can have today in looking up into those vast realms of space at night, into our own galaxy — the Milky Way — and even beyond if we have a telescope, and realizing that in millions and millions of other planets beyond our solar system and our galaxy, there are probably forms of life developing upon planets not so different from ours. I would not say that this has been proved, but the most dependable astrophysicists say that it is very likely. We can always hope that it is a higher form of life and a more rational one than has been illustrated up till now in the species Man.

Since this weekend's conference is devoted to culture and to scientific values, I think we must ask what is the greatest value of all offered by science. And here the Humanist's answer is unmistakable. Of course, we rely on thousands of facts and laws that science has discovered; and on thousands of machines and technological devices that scientists have invented. But since the beginning of modern science some 500 years ago what stands out, what is most important, is **the scientific method**. It is scientific method which has enabled human beings — scientists and others — to bring about the

remarkable progress of mankind in numberless ways. This method depends upon experimentation and verification.

And we say that the greatest need of mankind today is to carry over the precision and objective thinking from the realm of the natural and physical sciences into the social sciences such as economics, political science, sociology and, perhaps above all, into international relations. That scientific method, when used by the individual who may have no great knowledge of science itself, merges with what we call intelligence or reason. The Humanist, then, claims that scientific method is simply the most precise and developed form of reason or intelligence, which we should apply to every single sphere of individual and social life.

At any moment of the day, you see various modern inventions — automobiles, electric bulbs — and many more. But the average citizen, although taking advantage of the scientific method through which these have been brought into being, seldom tries to put it into effect in his own life and with his fellow human beings.

Another great value which, as I see it, has been emerging more and more, is that of civil liberties and democracy. If we believe in intelligence and scientific method as the best procedure for solving the problems of mankind, then we need a democratic atmosphere and freedom of speech if this method is to function fully in public affairs, in government and in the great issues which are facing us in international relations.

For that reason the American Bill of Rights must be a natural accompaniment of American science in whatever field science is developing. We all know today that while the excesses of the McCarthy period have been left behind to some extent, McCarthyism is still with us in many ways. The suppression and violation of the Bill of Rights continues throughout the country virtually every day. Only a week or two ago the House of Representatives appropriated \$370,000 to the House Un-American Activities Committee — the largest amount in its history — to continue the great American witchhunt by that committee.

Of course when I talk of democracy in this context it includes civil rights, the great struggle of the

Negro people to win equality — in the South particularly, but in the North also, not only in education, but in every sector of life. We would also include here what Dr. Watson so rightly stressed: equality between the sexes in all relevant ways.

I do not take the position that science can necessarily solve *all* problems, though I do say it is the best hope of the human race. But I do not want to neglect other human virtues necessary to the good life and the good society. Hand in hand with scientific method and intelligence, must be good will and good motives. Reason, for the Humanist, controls and redirects the emotions; instead of trying to drive them out, it educates them, channels them in a socially useful direction. Dr. Watson said that in our emotional life we are not moved primarily either by altruism or by self-interest. For Humanists both motives are valid. Self-interest is legitimate in a large part of life — in getting an education, in keeping alive, in finding a suitable life partner. Beyond that, however, comes service to the community and concern and work for all mankind.

Years ago John Dewey punctured a common fallacy that because we are selves and everything we do is done by a self, therefore self-interest alone dictates our every act. Dewey answered: acting *as* a self does not necessarily mean acting *for* self. The self can and does, again and again, perform noble deeds whether on behalf of all mankind or one's own country. But in an economic system where the main reliance is on making money, the self-interest philosophy may at times become rampant. For example, a Miss Ayn Rand has initiated an entire school of philosophy based on the self-interest motivation as primary and exclusive. She casts aspersions on those of us who speak of altruism and of working for the social good; to her such a practice breaks down the individual's morale. After some good novels, she became a bad philosopher.

What is the motive in the most general sense for the Humanist, naturalist or similar philosopher? I think the best phrase for it is **compassionate concern** for our fellowman. I do not pretend that I can love all of my fellowmen as individuals. Yet I can feel compassionate concern for almost anyone, including the inmates of jails and other corrective institutions. The average man can relate meaningfully to humanity at large through this attitude of 'compassionate concern'.

It is not always necessary to sacrifice oneself for the community good. In times of great social crisis, however, you may be called upon to defend your country in war, or go down into the South to defend your countrymen there who are constantly facing murderous violence in fighting for their liberties. Under an ideal political system the happiness of the individual coincides with the social good of the community, so that the individual finds his own happiness in useful and healthy work of social significance.

Pleasure is important here, but is secondary. As Aristotle pointed out, pleasure is the accompaniment of activity, and activity which, ethically speaking, ought to go beyond the individual's own self-interest. In recent times we have come to a recognition that the regeneration of the individual as preached by Jesus in the New Testament, beautiful and important as were his words and teachings, is not enough. Yes, we must have a regeneration of the individual, but to rebuild fundamentally there must be, in addition, social cooperation, institutional reconstruction and, to repeat, the use of intelligence or scientific method.

Humanists have found in the philosophy of many traditional religions an overemphasis on sex relations in the field of ethics. Sex relations are an extremely important part of life; but in some philosophies and religions preoccupation with proper sex conduct has forced into the background ethical ideals of socially-minded conduct in fields such as economics, politics and international affairs. Today we insist on the ethical relevance of good economic conditions. We know that good health, good housing, a decent income, a chance at recreation in the open air, are important factors in building morale, in developing an individual who can be considered good.

In relation to economic affairs, the concept of planning has been increasingly coming to the fore. An Act of Congress such as that concerning Appalachia, part of President Johnson's 'war against poverty', is really large-scale planning for an area which is in great need of economic assistance. In many communities like New York City we find that if we are going to get rid of our slums and the crime they breed, we have to have city planning on a large scale. It is not so much, then, a question of planning versus non-planning as the *degree* of

planning which is at issue. Most Americans think that the extent of planning in a Socialist or Communist country in which the government controls virtually everything goes too far.

If we concern ourselves with economic conditions as a subject of ethics, I must point out that in the production of goods, in this country particularly, material goods have been overstressed. Thus we finally get a situation in which production for production's sake seems to be the goal, forgetting that the real goal is the happiness and contentment and continual spiritual and ethical progress of the people of this nation and all of mankind.

I mentioned earlier that the supreme ethical goal of the Humanist is the welfare of mankind as a whole — the broadest human community, extending out from family, city, state and nation. In that loyalty to humanity we need not be disloyal to our own country. We can work for our family, our college, our city, and still work for the United States. We can work for our country and its good, and still keep in mind continually the welfare of all humanity. That certainly is one of the aims of the United Nations.

At least two Americans have given voice to this sentiment. At the time of the American Revolution Tom Paine said: 'All mankind are my brethren; to do good is my religion.' In the Civil War William Lloyd Garrison, abolitionist, said, 'My country is the world, my countrymen are all mankind.'

Whether Humanist, Christian or Buddhist, or of no special group, if we are serious about the welfare of humanity we must stand for international peace. This is a value asserting itself with increasing persistence in this century of two terrible world wars, with the development of awesome nuclear weapons which can destroy civilization almost overnight.

Peace therefore has for us become an absolutely essential value, perhaps surpassing any other. For war, even in the past, means the disruption of most human values, especially those of civil liberties and freedom of speech. As U Thant said only the other day, the first casualty in war is *truth*.

Now I note with pleasure that the program cover for this conference states that it 'is conceived as a

contribution to the "International Cooperation Year", an idea proposed by the late Prime Minister Nehru of India and passed by the General Assembly of the United Nations.' Therefore I must ask, what is our own country doing today to further International Cooperation Year? We are involved in many fine tasks throughout the world and in the United Nations itself, but I venture to say that in the minds of most men all the noble goals of the United States are more than offset by our military aggression in Vietnam, by our dropping of bombs on innocent men, women and children in villages throughout South and North Vietnam, and by our reluctance to go to the conference table and settle these serious questions about Vietnam before the whole sorry business escalates into nuclear war.

The American people, as Walter Lippmann and U Thant have said, have not been told the full truth by the Johnson Administration. It is clear that we are violating not only the Geneva Agreements of 1954 which established peace in Vietnam — a peace which would have lasted had it not been for American intervention — but we are also violating several sections of the United

Nations Charter, and all the traditional American ideals of peace. I agree with those eminent gentlemen who have called for peace negotiations to end the conflict in Vietnam: U Thant of the UN, the Pope, Mr. Shastri, the Prime Minister of India, and President de Gaulle of France.

Finally, we must ask what is the relevance of these Humanist values. Miss Peattie said that values must not be considered absolute; and I add that these points I have made are not absolute, not final. They are working principles. As such I believe that, with some adaptation to other peoples and other countries, they can have universal relevance.

You cannot, for example, get away from the ethical relevance of good economic conditions, whether you are talking about the USA or the underdeveloped countries of Africa. And so I think that most of these values I have suggested could come into being on a global scale, given a good deal of time. This view does not contradict Miss Peattie's argument that *at present* different value systems must be judged in terms of ethical and historical relativity.

NEF CHICHESTER CONFERENCE 1966

The aim of the Conference is to try to find some means of giving young people a positive outlook on the future. Hitherto, progressive educationists have concentrated on developing the potentialities of the individual child, believing that, with this foundation, it would be equipped for a full and happy life. This, however, seems to have led in far too many cases either to an excessively self-centred attitude, or to an attitude of bewilderment and despair, when means for self-expression are not found in adult life. Hence the need to add to the sense of personal importance, a sense of purpose and a reason for living, which might well be found in a new interpretation of the word 'responsibility'.

The solution of this problem is urgent. The props of religion and social convention, which supported previous generations, have crumbled. The shape of society is changing and will change with ever increasing speed all over the world. All those concerned with children and young people must face the challenge and try to find a solution.

Enquiries to: Miss Moyse, 55 Upper Stone Street, Tunbridge Wells, Kent, England.

The Scientific Age: The Impact of Science on Society

L. V. Berkner

Yale University Press, \$4.

This book, which takes as its theme the interaction of science and society, is based upon the author's Trumbull Lectures delivered at Yale University in 1964.

My overall feeling is that Dr. Berkner is one of the strongest proponents of the 'sciocentric theory' that I have ever encountered. This theory holds that the economic and cultural patterns of the country revolve around the scientific enterprise and its resultant technology. While the author makes some worthwhile points in regard to the theory he also proposes some rather faulty views.

On the positive side, his proposal for the establishment of graduate training centers in the major metropolitan areas is certainly worthy of consideration if the success of the Graduate Research Center of the South-west is any indication of things to come.

I certainly agree with his suggestion that we ought to recruit qualified men from private industry into part-time teaching positions in the university, especially in the science fields which are forever under-staffed.

His chapter on science and philosophy is an interestingly-written outline of the philosophy of science.

Many educators would take offence at several of his statements concerning higher education. For example, he feels that the Junior College should be a completely terminal institution, offering no transfer program. What better means of providing for lower level college work in small communities does he suggest? None! Without these small colleges which operate on a local level we would soon have not just 'pockets of poverty' as he states, but 'pockets of ignorance' as well.

Dr. Berkner also stands in defence of college teachers who frequently miss their classes. He states that the students are really better off with the professors absence, because by a resultant complex interaction between the professor and society the students are eventually rewarded.

The author implies that the difficulty in communication between scientists and other members of society is the result of a lack of mathematical vocabulary on the part of the non-scientists. This is a weak defence of a severe shortcoming in the training of far-too-many scientists and engineers. It has been evident for years that this inability to converse with people outside their own academic niche is the result of their educational preparation.

Though this book does not provide a sufficiently well-rounded view of the place of science and technology in our modern society the conventional philosophy of science presented is well stated. The practical proposals for relating science to culture are worth serious consideration.

John R. Cavanaugh,
Teachers College, Columbia University.
New York City 27.

Education for International Understanding.

Council for Education in World Citizenship*
Revised Edition 5s.

This most useful handbook was published as a result of a widely representative conference called by the Parliamentary Group for World Government in 1959 to discuss problems of education for international understanding. With their help and that of the David Davies Memorial Institute, the Council for Education in World Citizenship has published a new edition bringing the material up to date, as is necessary in a handbook of this kind.

It should be made clear that this publication does not deal, apart from implication, with the aims, methods, and problems of education for international understanding. It sets out to meet the practical needs of all engaged in this field by listing with relevant details of their scope and programmes well over a hundred organizations operating in the United Kingdom whose work is directly relevant. In addition, it lists many others whose work is likely to be of interest to the internationally-minded educator, and gives the names and addresses throughout the world of the main UN bodies, other inter-governmental organs, and their functional agencies.

In these days the teacher is confronted with the bewildering task of making some attempt to encompass the world in the classroom and the classroom in the world. He needs to know his way about — the sources from which he can obtain help and advice, information to supplement his syllabuses, material and guidance for his projects, schemes for school journeys at home and abroad, experts to assist in school or inter-school conferences.

From the point of view of the schools, the central part in all this is played by that institutionally unique body, the Council for Education in World Citizenship, as is recognized by their having been given the responsibility of preparing the handbook. In his preface, the President of the CEWC, Lionel Elvin, neatly and meetly calls it 'a passport to the wider world.' The NEF, of whose English Section Lionel Elvin is also President, is duly mentioned but retains its old address, Alturas: The New Era is described as a quarterly. Ought it to put us on our mettle that the NEF and its journal together rate only a five-line entry?

The Handbook gives a glimpse through English spectacles (should I say blinkers?) of the thousands of international agencies of all kinds which perhaps piecemeal but with growing co-ordination are building bridges across political and psychological frontiers, and establishing partial but in the long view hopeful areas of confidence and co-operation on a basis of world community. Education for international understanding may, in the words of a recent Unesco publication, be fundamentally a matter of faith. What fortifies and justifies that faith is what we know and have experienced, or what we can find out if we know where to look for it, of the positive value of working together constructively across the obsolescent lines of division. It is for us in the schools to link our teaching with the emergent forces of world community which are among the realities of the present age. This is where the handbook will continue to give help. It could hardly have run to a new edition, had there not been in the schools and other educational institutions a climate congenial to its reception.

Raymond King.

*93 Albert Embankment, London SE1.

PÄDAGOGISCHER KONGRESS IN HEIDELBERG

Die Deutschsprachige Sektion des 'Weltbundes für Erneuerung der Erziehung' (New Education Fellowship/NEF), in der Pädagogen aus der Bundesrepublik, den deutschsprachigen Kantonen der Schweiz und Österreich zusammenarbeiten, veranstaltet vom 26-30 Oktober 1965 in der Pädagogischen Hochschule Heidelberg als Studientagung im Rahmen der Lehrer-Fortbildung ihren Herbstkongress zum Thema 'Der Unterrichts- und Erziehungsstil in der modernen Gesellschaft' (in Verbindung mit der Hochschulinternen Fernseh-Experimentalstation der PH Heidelberg).

26.10 19.30 Eröffnung und Einführung: Die Stilfrage im Bereich der Erziehung und Bildung; Erstaufführung des Tonfilms: Ecole d'Humanité - Schule der Menschheit. Während des Kongresses werden neben der Fernseh-Übertragung von Unterrichtssituationen u.a. folgende Referate gehalten:

27.10 Dr. Ursula Walz, Trenton/USA-Frankfurt: Unterrichts- und Erziehungsstile; Landesschulinspektor Dr. Schnell, Wien: Die Verwirklichung des Gruppenunterrichts - am Beispiel der Wiener Hauptschule.

28.10 Prof. Dr. Reinhard Tausch, Hamburg: Sozialintegrative Interaktionsformen in Schule und Hochschule.

29.10 Prof. Dr. Richard Behrendt, Bern/Berlin: Die dynamische Gesellschaft und ihr Anspruch im pädagog. Bereich.

Eine Gedenkstunde für den verstorbenen Ehrenpräsidenten der Deutschsprachigen Sektion, Prof. Martin Buber, hält Prof. Dr. Ernst Simon, Jerusalem. Die übrige Zeit steht für Gruppenarbeit zur Verfügung. Während des Kongresses findet eine grosse päd. Buch- und Lehrmittelausstellung statt.

Teilnehmergebühr DM 12, für Studenten, DM 4. Anmeldung bis spätestens 5.10 an Seminar für Schulpädagogik der Päd. Hochschule Heidelberg, 69 Heidelberg, Keplerstr. 87. Unterkunftswünsche werden an das Städt. Fremdenverkehrsamt weitergeleitet. Mahlzeiten (ausser Frühstück) in der Mensa der PH.

CONGRESS IN HEIDELBERG

The New Education Fellowship, German-speaking section, which includes educationists from Germany, Austria and Switzerland, is holding its Autumn Congress from 26th-30th October 1965 at the 'Pädagogische Hochschule' in Heidelberg, in conjunction with the TV Experimental station there.

Theme: Patterns of Education in Modern Society

Oct. 26 7.30 p.m. Opening Lecture: 'The Approach in Education'. Film: 'Ecole d'Humanité'.

Oct. 27 Dr. Ursula Walz, Trenton, USA-Frankfurt: 'Methods of Teaching and Types of Education'.

Inspector of Schools, Dr. Schnell, Vienna: 'Learning in Groups', (illustrations from the Vienna Hauptschule).

Oct. 28 Prof. Dr. R. Tausch, Hamburg: 'Social Interaction in Schools'.

Oct. 29 Prof. Dr. R. Behrendt, Bern/Berlin: 'Dynamic Society and Its Demands on Education'.

Prof. Dr. Ernst Simon, Jerusalem, will give the Memorial Lecture in memory of the President of the German speaking section, Professor Martin Buber. The remaining time is available for group discussions. There will also be an exhibition of books and other educational aids, as well as TV school programmes.

COST 12 D.M. (Students 4 D.M.). Please register before 5th October, at the 'Seminar für Schulpädagogik der Päd. Hochschule Heidelberg, 69 Heidelberg, Keplerstrasse 87'. Requests for accommodation will be forwarded to the Town Hall. Meals (except breakfast) are available at the P.H.

Inquiry

Robert L. Arnold and W. Charles Lahey
New York, Selected Academic Readings, 1965.

Inquiry is an attempt to place the structure of the disciplines into its proper educational niche and then to harness this concept for the teaching of the social studies — particularly history and geography. To carry out their purpose the authors attempt to re-define structure and to illustrate how pupils can develop a sense of structure through the medium of 'discovery' teaching. By this definition and method the authors hope to show a way to escape both the old formalism of the conventional information teaching and the 'ghost of a new formalism already haunting social studies reform.' This new formalism, only too evident in some American schools, results from teachers trying to force half-understood concepts of structure into old pedagogical molds at the instigation of administrators and supervisors eager to have the newest and best in their schools.

Structure, in the view of Arnold and Lahey, should be seen as a source of generalizations to be learned. It contains a dynamic quality made possible by the generative principles of that way of knowing, as in the structuring by period in history or region in geography. It is a continual fusion and refusion of particular combinations. Thus structure resides in one's concepts and considerations of concepts. Therefore one does not learn *the* structure or even *a* structure of a discipline. Rather one develops a sense for structure and learns how to structure. And so structure, or significant form as they sometimes call it, provides us with the appreciation and style that will foster perpetual self-discovering and self-fulfillment.

The heart of their method is the building of concepts. Concepts, they tell us, are the distillation of salient features embodied in conceptions. It follows then that in order to have concepts one must have conceptions. These one can acquire through the discovery technique in which the 'objective is the discovery of a sense of significant form' (structure) which will permit each one to lend meaning to his materials. To conduct such teaching the teacher must understand only two things: ((1) how the discipline concerned is put together and (2) how children can discover it. Teachers who use this method will often find themselves faced with occasions when they do not know all the answers, but if theirs is the true spirit of inquiry, this should not upset them, for instead of being purveyors of information they, with their pupils, will have become producers of knowledge.

In some respects the view of structure presented may be over-simplified and naive. Nevertheless an analysis of this sort is necessary if we are to avoid the sterile formalism with which teachers insist on embalming new, different, or bothersome educational ideas. The method has been used by the authors in the schools of New York State and New Jersey with gratifying results.

The book itself has been designed so that the reader can test the techniques on himself. By far the largest share of the text consists of source materials describing the history and geography of St. Lawrence (NY) County. It is the authors' plea that the reader first utilize this material to teach himself by the discovery method before he goes on to read the discussion of the general theory and its application to history and geography. Although many teachers may forgo that approach, the materials are suitable for pupil use.

Unfortunately the book suffers from faulty editing. At times the exposition is unnecessarily difficult to follow. Even so, it points a way for the teaching of history and geography that this reviewer at least feels the profession might do well to follow. Before we can do so, however,

we must have more source material of the sort provided here.

Leonard H. Clark,
Professor of Education,
Jersey City State College, USA.

How Children Fail

John Holt
Pitman (1965) 25s.

'Schools are places where children learn to be stupid.' They go to school, it usually appears, in order to learn to produce 'right' answers, which means to reproduce the teacher's and the school's view of the world, however irrelevant this may be to the individual child. To make sure this happens, children are encouraged by artificial rewards if they give the right answers in the 'right' way, and punished if they don't. If a budding Einstein, or less-than-Einstein, produces an original way of looking at the world, he will probably be clobbered for 'impertinence' — for daring to suggest that his view of the world might be as valid as his teacher's.

In a secondary modern school where I was trying to get away from artificial marking (at least partly because I hated doing it), my Head pointed out that I should do it because children would work for marks. They did — but I am very uncertain as to whether it did them, me, or society any good. Certainly they learned to reproduce a kind of view which satisfied me — but the most interesting and original child in the class continued to get the lowest marks!

My thirteen year old son recently brought me an algebra problem set him by his Grammar School maths teachers. Since I haven't factorized anything for years, and didn't understand the process even when I could do it, I suggested we might evaluate the equation and see what ideas this gave us. 'Oh no, Daddy', he replied, 'We have to do it the right way'!

The trouble is that the whole teaching operation, as usually conducted, is bound to be self-proving. The anxiety of the teacher as to whether his devoted efforts (and let us not deny his devotion) are bearing fruit causes him to test his children to find out. And then the demands of the test inevitably force him to teach them to pass. If they succeed, then they must be getting on — for after all, the test proved it. The whole process, meanwhile, is entirely irrelevant to the needs of the children and their contact with reality.

Rather sadly, I was reading recently Curtis's account¹ of the development and principles of the original British School Certificate Examination in 1917, and looking at the '**Times Ed. Supp.**' account of the new Certificate of Secondary Education. Alas for progress, the two were almost identical — and no doubt the fate of the CSE will be the same, too.

So the child who finds it difficult to see the world as his teacher does, and the child who refuses to do so, will fail.

PSYCHIATRIC SOCIAL WORKER shortly required for the East London Child Guidance Clinic situated in the London Jewish Hospital, Stepney Green, EC1. This Clinic is non-denominational, small, informal, psycho-analytically orientated and provides good clinical experience. Whitley Council salary plus London Weighting. Applications to Dr. Augusta Bonnard at the above address.

'Blessed are the conformists for they shall inherit the world'!

John Holt, describing graphically in **How Children Fail** his own experiences and observation in the classroom, provides us with a superb and terrifying account of the way in which this process goes on. He shows how children develop 'strategies', based on an acuteness of observation of their teachers which the teachers may well envy, in order to produce right answers without having ever understood the problem. The tragedy is that, as the problem grows more complex, the strategy breaks down, and the child inevitably becomes discouraged or resentful — and is therefore punished for 'laziness' or 'rebellion', and so it goes on.

My only criticism of this vital piece of work is the absence of references or bibliography. Reading him, one might wonder whether he had ever seen the work of Piaget — who so strongly supports his case — or even read Dewey, who was saying the same kind of thing before any of our present teachers were born. But his descriptions are delightfully vivid and readable, and his conclusion — that we need to re-think very fundamentally what the whole process of education is about — indisputable.

This book is a must for every teacher and every parent. And may it trouble their consciences as much as it has troubled mine!

John M. Wallbridge.

1. Curtis, **History of Education in Great Britain**. UTP 1948; pp 354-5.

Thinking in Structures

Z. P. Dienes & M. A. Jeeves
Hutchinson. 1965. 21s. pp. 126.

In recent years there has been some interesting research into the nature of thinking. The work of Bartlett and of Bruner is directed towards a greater understanding of cognitive processes in general. In his many books, Dienes has emphasized the particular significance for the teaching of mathematics, and though this monograph raises more questions than it answers, it will be welcomed as a further contribution to discussions of mathematics teaching.

Bruner's experiments at Harvard were a notable attempt to study certain thinking processes experimentally. The fundamental act of classification was analysed and studied in its detailed parts; particular attention was paid to the **strategies** that subjects employed to solve certain classification problems. The authors follow up this work in an attempt to analyse the strategies with which people explore the relations between the parts that make up what is called the total **structure**.

The particular structures studied in this case are set up in the form of card games between the experimenter and the subject. E plays a card, S another, and these two cards now fully determine another card that E now shows. The subject's task is to guess the rules that determine the experimenter's choice of this third card. One game uses cards coloured yellow or orange. The rules to be established are (1) yellow and yellow determine yellow, (2) yellow and orange, in any order, determine orange, and (3) orange and orange determine yellow. To the mathematician this 'structure' is a **group** of order 2. It is the structure of the law of signs — minus times minus is plus, and so on. Other games were played with four colours, the rules in this case corresponding to two possible groups of order 4.

The authors analyse three strategies used by children and adults. A **memory** strategy merely tries to store every bit of information as it is revealed. This is the strategy of rote-learning and is not very effective. More useful is a **patterning** strategy and this was widely used by the children (average age, $11\frac{1}{2}$). Constructing patterns for oneself out of isolated bits of information is an important step in learning, but it is not always the most effective way of grasping the situation. 'If plus times plus is plus, then minus times minus is minus.' An **operational** strategy is more effective. In evaluations based on such a strategy one of the cards is thought of as acting on the other to produce the third. Thus yellow is a constant, it has no effect, and orange is an alternator.

This gives only the broad outline of the analysis. Intriguing points arise. In the experiments the procedure was varied so that the second card could either be selected and played by the subject or by the experimenter. The findings suggest a sex difference in that males did better than females in the selection situation, but this was reversed in the 'reception' one. 'It appears that women are favoured by having their strategies imposed upon them, whereas men are favoured if they are left free to select their strategies.' One of the difficulties of experimental psychology is that we never have much confidence in statements of this sort. There is too much left out of the account for us to know whether and how Mary reacts differently from John.

The relationship between the experimenter's findings and classroom learning is not always as simple and clear as Dienes sometimes suggests in his writings. The subject in an experiment is in a 'black-box' situation; he hasn't made the rules, his job is to guess someone else's. But why should he want to? In the classroom this question is important. So also is the question of whose structure it is that is being 'learned'. The experimenter doesn't apparently have to worry about this. The teacher does.

D. G. Tahta.

Deprivation and Education

M. L. Kellmer Pringle et al
Longmans, 42s.

This book is in two parts; the first describes research into aspects of deprivation, in particular its effect on language development and educational attainment. The second considers the implications 'for policy and practice in child care and education'. It is a collection of papers, all but two having been published elsewhere; this is of value in making easily available that which might otherwise be inaccessible. Against this has to be set the irritation of reading repetitive material — the result of putting separate papers together without much attempt to refine them into a satisfactory whole.

The question is — who is this book for? The research worker will find its careful methodology rewarding; but the practitioner will find much of the research disappointingly obvious in its conclusions and the discussion of implications superficial, while its academic and statistical flavour may not appeal to a wider audience. It does not advance the 'constitution versus environment' argument, but does confirm certain hypotheses about deprivation, for example that the development of language is intimately connected with satisfactory relationships in early childhood, and that children separated from their parents at an early age seem more impoverished intellectually than those who come away later. None of which is news these days, but research is seldom dramatic.

Occasionally Dr. Pringle and her colleagues become platitudinous. For example, the need for love and

security, we are told, 'is perhaps the most important one during the long and difficult business of growing up' (p. 230).

The great merit of the book is that, as an educational psychologist, Dr. Pringle brings to her subject a sincere belief in the wholeness of the child. 'Divorcing or isolating the intellectual from the emotional side of life is unlikely to lead to the successful teaching of any but a minority' (p. 164). However familiar this idea is to educationists, its implications in practice have not been adequately worked out for the deprived child, and Dr. Pringle paints a convincing picture of the ways in which deprivation and intellectual failure can form a miserable, descending spiral (p. 55-56) and rightly emphasises the place of nursery schools and other special educational provisions in our preventive social services (p. 56).

There are also two interesting case studies on the relationship between anxiety, competition and successful learning at home and in schools (p. 65 ff).

The discussion of residential care of children is the least adequate. Paper No. V — 'Conditions associated with emotional maladjustment among children in care' — sets out to 'verify or disprove the hypothesis that among the most stable children in residential care, a significantly higher proportion would be found to have a regular and frequent contact with parents or parent substitutes' (i.e. outside the Home) 'than among those considered to be most maladjusted' (p. 80) and finds the hypothesis proven. A conclusion is drawn that outside contacts are of vital importance to the stability of the child. The sample of children was taken from a number of cottage homes, and care was taken to corroborate the assessment of the children as 'stable' or 'maladjusted'. So far so good; but two vital factors are not mentioned. First, did the children's stability and their outside contacts correlate with particular children's Homes in the sample? Without some assessment of this, it is impossible to know whether the child's stability is related to the quality of relationship he experiences within the Home — which might well in turn relate to the willingness of the staff to help him with outside contacts. Secondly and even more important; how do we know that the maladjusted children did not refuse or break the outside contacts? If they did, there is not much point in arguing that stable children benefit from them — however true that is — for their stability makes it possible in the first instance. This last factor could presumably have been studied by looking at abortive or broken contacts in the groups of children.

Research into residential establishments, involving as it does local authority committees, officials and the staff themselves, is delicate. But the question of staffing is so central that one cannot but regret how little this is analysed, and to my mind, without such analysis, conclusions rest unproven. Indeed, there are some curious contradictions. At one point, with surprising naiveté, the suggestion is made that the children 'need to feel that they matter and are valued as individuals; that they are valued in this way for their own sake, *not only by someone paid for the job of looking after them*', (p. 197. My italics. See also p. 76). This idea that the children do not feel loved by paid employees is at variance with the emphasis later in the book that 'more foster homes will only be found if appropriate conditions and incentives, *including financial ones*, are provided.' (p. 288, my italics).

Dr. Pringle rightly points out that the recruitment and training of residential staff is unsatisfactory and the wastage rate high, this making continuity of care impossible; but she does not reach the heart of the problem — how to reconcile professionalism with the intimate deep concern without which a child cannot thrive. For instance, encouraging nursery nurses to talk

to the children (p. 190) is only the tip of the iceberg — beneath lies the relationship between nurse and child — in the context of which talking becomes inevitable and spontaneous and without which it may be a hollow mockery.

Dr. Pringle's concluding paper on preventive work is less than fair to social work in its assumption that many social workers are not aware that a family's different problems may 'all stem from one common source' (p. 269). It is also sad to note that she makes only passing references to the skills and opportunities of social casework in preventive work — or indeed in the context of child care generally — a rather glaring omission in any discussion of principles and practice in child care.

As an educationist, Dr. Pringle writes from the inside with the insights derived from clinical experience; on child care, her finger is not on the pulse.

Olive Stevenson.

Editor's Letter (contd.)

what New Education Fellowship sections are doing and thinking, and to help them in every possible way: the magazine provides both a link and a forum for ideas and attitudes. But most of the sections do little to help 'our' magazine — let us be frank about this — largely, no doubt, because of language difficulties, sometimes because they have excellent magazines of their own. So the editor has to rely mainly on intuition! 'What are the forces which are shaping education in various parts of the world, what creative and germinal thinking is being done, what brave experiments are likely to succeed?' These are questions an editor must try to formulate and answer, in the hope that something published will either kindle a new spark somewhere, or help to give another innovator more strength to carry on because he *sees* that he is not alone.

Always **The New Era** has reflected both a liberal attitude of mind and a search for whatever will help mankind, through education in its widest sense, in his progress towards a purposeful fulfilment. But the **New Education Fellowship** and its magazine are, I think, at yet another cross roads! There is a tendency to feel, on the one hand, that many of the original liberal ideas are already in practice, or at least in mind, especially in the West; and on the other hand, that the present situation everywhere — too many children, too few teachers — produces a stalemate where progressive ideas *cannot* materialize. NEF members who are putting such ideas into practice have apparently little incentive or time to meet to discuss what is happening: many others outside the NEF have too few opportunities to exchange ideas other than

administrative and organizational (and often do not want to).

Yet the educational situation everywhere demands rethinking: an entirely new approach is inevitable. It is worth remembering what Jim Annand said (in his Headquarters Report for 1955-56) — 'Our concern is with people rather than with projects, with qualitative rather than with quantitative advance.' Quantitative advance there must be, and many NEF members will be concerned with the making of it, whether they like it or not. But one of the functions of the NEF and **The New Era** is surely to insist on the quality too. Do you remember Lionel Trilling's preface to his book **The Liberal Imagination** (written in 1949)? 'So far as liberalism is active and positive, so far, that is, as it moves towards organization, it tends to select the emotions and qualities that are most susceptible of organization . . . it unconsciously limits its view of the world to what it can deal with, and . . . to develop theories and principles, particularly in relation to the nature of the human mind, that justify its limitation . . . The lively sense of contingency and possibility, and of those exceptions to the rule which may be the beginning of the end of the rule — this sense does not suit well with the impulse to organization.'

This 'lively sense', implicit in the search for 'qualitative advance', has always been manifest in **The New Era**. It has, for example, pioneered in awareness of the emotional nature of the child and his development, because as Wordsworth said, 'the child is father to the man', and (de Chardin) man is 'the axis and the leading shoot of evolution'. At today's point in evolution, where quantity tends to obliterate quality everywhere, **The New Era** has surely a special task. It will perish, I am convinced, if it attempts to compete with the numerous sectional educational journals which concentrate largely on how to teach within the present educational systems. It must, to survive, retain its wider horizons. As de Chardin said, again in **The Phenomenon of Man**, 'To see or to perish is the very condition laid upon everything that makes up the universe by reason of the mysterious gift of existence.' 'Seeing', in this sense, is one of our most difficult tasks, blinded as we usually are by our rationalizations, and to a large extent hampered by unconscious anxieties and motivations. **The New Era** has always shown awareness of this,

and has tried to enlarge our vision, especially perhaps through its insistence on understanding the nature of the child's emotional development. From its very beginnings with Beatrice Ensor, **The New Era** has stressed the potential of the child, while the Fellowship, through its 'creative conferences', has been exploring also the potentialities of the teacher. Both explorations must go on. But I suspect that at this point our need is to cut the Gordian knot of 'quantitative versus qualitative' advance by concentrating less on the need to help teachers in impossible situations and much more on the children's determination to learn; teachers or no.

No country will have, in the foreseeable future, a sufficient number of good teachers. What we all have — and this is our major asset — is numerous children. It may well be that this may force us to do what most of us have been unwilling to initiate — stop trying to impose education upon them, and begin to allow them basically to educate themselves. **The New Era** has always reflected this possibility: I am thinking now of that inspired and unorthodox educationist, Alexander Bloom, who carried out, until he died, a highly individual experiment in a local authority secondary school in London. In December 1955, **The New Era** published a posthumous article of his, in which he wrote of that school — 'Within the free, friendly and secure environment that has been evolved, the child's initiative is released and he is eager to express himself and to fulfil himself in an ever-increasingly social way. He may not work so "hard" as when he is being enticed by rewards or driven by punishments, but he will work well . . . he will go forward at his own pace, adventuring towards an awareness that is at once curious and dynamic. He will set his own standards and raise them . . . Because the compulsion — together with the required discipline — comes from within the child, "work" is no longer an imposition; it has become an *exposition*, something "put out" willingly and freely, by himself. *Perhaps it then ceases to be work and becomes creation.*' (My italics.)

Let me end by saying in his words what I too feel — 'Perhaps what is needed most of all by teachers is a larger faith in the natural fineness of the child and in his inner potential.'

Margaret Myers.
August 1965.

Associate Editors

Australia: Donald McLean & Loris Russell

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Lucile Lindberg

Editor: Elsie Fisher

32 Earls Road, Tunbridge Wells, Kent.

Margaret Myers *Editorial achievement*

We have lost an editor. I have the unenviable task of being a temporary stopgap in the editorial chair she adorned. During her term as editor of 'The New Era' she brought to her work an affectionate zest rare and reassuring in a scientist as well as her professional expertise and her wide sympathies. She has an understanding and toleration for the modern young and the off-beat in art and writing. This is only to say she was alive, and we need an editor who is alive.

She, in her turn, had had the unenviable task of following Peggy Volkov who could always take the firm line with sweetness that concealed strength. To live up to such a challenge was not easy. She met it with a new layout and with a deviation into psychological terrain so that her numbers ploughed new furrows. This was a wise way to meet such a challenge. It is unwise to challenge excellence with reiteration.

For the next numbers much of the material will be a legacy from Margaret Myers. She left us with a well

stocked cupboard. So that the many readers who regret the change can console themselves that she really has several issues to come yet. I am grateful to her for her help, advice and generous donation of ideas and copy. Everyone should be grateful for the real devotion and lively interest that she brought to **The New Era**.

Editor's Notes

Your new stop-gap editor has little free time either to make an introductory bow or to bring to her work the finesse which it deserves. She is employed in a centre for further education for the whole community including youth. Attendance at the centre is voluntary and the programme has grown in accordance with local demand rather than being organised from above. The customer is nearly always at the ever open door and the working week may easily have seven days in it. People come because they feel a need for knowledge, self expression, creative effort, social service, recreation, advice or friendship.

Here is an occasional column for educational research. One can ask what enthusiasm, interest and lively thirst for knowledge remains after a formal

CONTENTS

Elizabeth Richardson	Lateness, Absence and Withdrawal. Margaret Myers: editorial achievement.
A. J. Grainger	The Bullring.
Donald McLean	Report on International Co-operation.
Wilhelm Kosse	In Memoriam Martin Buber.
Rose Hacker	Today's Youth a review of 'The Sexual Behaviour of Young People'.

education at many levels. One can reflect on how far emotional need and emotional disturbance can interfere with formal learning, at any level, unless resolved. One begins to see the roots of our so-called English snobbery in a community setting as well as some of the failures in communication between sections of society and between the generations. These are all footnotes to the more academic preoccupations of formal educators who are training the trainers, experimenting in schools and colleges, endeavouring to make an administrative pattern for the next fifty years, or meeting the needs of the handicapped or maladjusted now.

This is an age of educational ferment. 'The New Era' has and will continue to reflect experiment, the problems of freedom and organisation, the needs of the individual. Occasionally our articles and reports may even stray into the classroom. I am pleased to present two original reports on experience in this issue bequeathed to us by Margaret Myers. One by Elizabeth Richardson and the other by A. J. Grainger. They are from different fields but part of one problem.

Looking for a quotation to set us thinking as some of Margaret Myers' quotations did in our last issue I was led to A. E. Housman's 'Introductory Lecture 1892' written as his first pronouncement as professor of Latin when he considers what human beings need from an education. 'If a certain department of knowledge specially attracts a man, let him study that, and study it because it attracts him; and let him not fabricate excuses for that which requires no excuse, but rest assured that the reason why it most attracts him is that it is best for him. The majority of mankind, as is only natural, will be most attracted by those sciences which most nearly concern human life; those sciences which, in Bacon's phrase, are drenched in flesh and blood, or, in the more elegant language of **The Daily Telegraph**, palpitate with actuality.'

What prophetic thoughts and expressed in such pellucid prose. Maybe we can, in our writing, endeavour to express truth as we see it as plainly and unaffectedly as its complexities will permit. For sincerity is still basic and it is a necessity with the young. I make no excuse for following this quotation with one from John King, a young painter whose spelling leaves much to be desired and who earns his living on a factory bench. 'I have a lot

to say so I want to learn to use good words to express my desires better. I do not intend to lie to myself by saying that I am a good painter but I will be an honest one with my heart following my hand working together. Only then could I be great. I don't want to die with my message a load of lies.'

He speaks for a generation.

In Memoriam Martin Buber

Zum Tode des Ehrenpräsidenten der Deutschsprachigen Sektion des Weltbundes für Erneuerung der Erziehung

Die Deutschsprachige Sektion des Weltbundes für Erneuerung der Erziehung betrauert den Heimgang ihres Ehrenpräsidenten, Prof. Dr. Martin Buber. Der Verlust dieses grossen Mannes, den Hermann Hesse einmal 'einen der wenigen Weisen, die zur Zeit auf der Erde leben', nannte, den Hans Urs von Balthasar als eine der 'grossen Gründergestalten unserer Zeit' bezeichnete, trifft alle Menschen, die an die Macht des Geistes glauben.

In der Geschichte des Weltbundes nimmt Martin Buber durch seine 1925 auf der internationalen Konferenz in Heidelberg gehaltenen Rede 'Über das Erzieherische' eine markante Position ein; die Wirkung der dort ausgesprochenen Gedanken auf die internationale Pädagogik ist bis in die heutige Zeit hinein zu verfolgen. Als ständiger Mitarbeiter des bis Anfang der dreissiger Jahre erschienenen offiziellen Organs der Deutschsprachigen Sektion 'Das Werdende Zeitalter' stand er aktiv in der Gestaltung und Propagierung dieser Erneuerungsbewegung.

Der Grundtenor seiner Pädagogik ist die Gründung der Erziehung auf die dialogische 'Umfassung': Der Erzieher 'muss immer wieder dieses sein Tun von der Gegenseite erfahren . . . erst, wenn er von drüben sich selber auffängt und verspürt, 'wie das tut', erkennt er die reale Grenze, taucht er in der Wirklichkeit seine Willkür zum Willen, erneuert er seine paradoxe Rechtmässigkeit'.

Martin Buber wurde am 2 Februar 1878 in Wien geboren und war vor seiner Emigration nach Palästina von 1930 bis 1933 Professor für Religionswissenschaft in Frankfurt. Von 1938 bis 1950 lehrte er Sozialphilosophie an der Universität Jerusalem und beschäftigte sich darüber hinaus besonders mit anthropologischen Fragen.

Seine grösste Lesergemeinde behielt Buber in Deutschland; und er blieb in Israel, wo das politische

Engagement mehr im Vordergrund steht als geistige Neu-besinnung und -gestaltung, weniger bekannt als ausserhalb dieser selbst gewählten Heimat, Gegenüber dem deutschen Volke bewahrte er stets eine versöhnliche Haltung, die ihre religiöse Fundierung im Chassismus fand, dessen Lehre er einmal in dem Satz zusammenfasst: 'Gott ist in jedem Ding zu schauen und durch jede reine Tat zu erreichen.' In diesem Rahmen wirkte er auch als Vermittler zwischen jüdischem und christlichem Religionsgut.

Bubers Persönlichkeit und Werk fanden ihre besondere Anerkennung — nicht zuletzt von deutscher Seite — durch eine Reihe repräsentativer Auszeichnungen: Dreimal wurde ihm die Ehrendoktorwürde verliehen; letztmalig im vergangenen Jahr durch die Universität Heidelberg; 1951 erhielt er den Hamburger Goethe-Preis, 1953 den Friedenspreis des deutschen Buchhandels, 1960 den Kulturpreis der Stadt München; für seine zusammen mit Franz Rosenzweig durchgeführte Übersetzung des Alten Testaments wurde er 1963 mit dem holländischen Erasmus-Preis ausgezeichnet.

Die Deutschsprachige Sektion des Weltbundes für Erneuerung der Erziehung wird das Andenken ihres Ehrenpräsidenten durch eine öffentliche Feierstunde auf ihrem Herbstkongress vom 26 bis 30 Oktober 1965 in Heidelberg ehren — an jenem Ort, wo Martin Buber vor genau 40 Jahren seine aufrüttelnde Rede 'Über das Erzieherische' hielt.

Wilhelm Kosse.

On the Death of Martin Buber, President of the German Speaking Section of The New Education Fellowship

The loss of this great man affects all who believe in the power of the spirit. Martin Buber played a leading part in the history of the NEF by means of his lecture 'Upon that which is Educable' at the 1925 Heidelberg International Conference. The effects of the thoughts he then expressed are still felt in the field of international education, the fundamental theme of his theory of education being its foundation in dialectic 'comprehensiveness'.

Martin Buber was born in Vienna on 2nd February, 1878, and before his emigration to Palestine, he was Professor of Theology in Frankfurt from 1930-33. From 1938-50 he lectured on Social Philosophy at the University of Jerusalem and concerned himself particularly with anthropological questions. His work was recognised by numerous academic and public awards, both in Germany and abroad.

During their Heidelberg Conference 1966, the German Section will hold a special meeting to honour his memory.

World Conference of Education Askov, Denmark, 1-10 August 1965

This conference, described as being "For all who are working with children or young people, whether as parents, teachers, administrators, social or welfare workers", has been a rewarding and stimulating experience for all those who have participated. Its main value has been in the sharing of ideas and experiences by delegates, who represented 18 nationalities.

The lectures, given by most eminent educationalists from Denmark and other European countries, have provided a varied and thought-provoking basis for discussion, for which the participants were divided into a number of representative groups.

In 'working' groups, this time formed according to preference, the delegates were able to join in a variety of practical and specialised activities such as pottery, painting, drama and mime, poetry, physics and the discussion of modern educational problems.

The Conference was opened by Mr. K. B. Andersen, Minister of Education in Denmark. Delegates from abroad and quite a number of the Danish members learnt a great deal from his lecture about the Danish system of education, and everybody was very impressed by the progressive and up-to-the-moment thinking by the Danish education authorities.

Among the lecturers from abroad were Mr. E. R. Braithwaite and Professor Otto Klineberg, both from Paris, who tackled the question of race relations from two different but complementary aspects. Mr. Braithwaite spoke about his own personal experiences of being 'different' from many of the other members of the society in which he lives. Professor Klineberg examined the psychological roots of prejudice between nations and races.

Professor J. A. Lauwerys, Chairman of the International Council of the New Education Fellowship told the conference of the various projects which NEF had carried out in conjunction with Unesco during the past year, and informed the delegates of the tasks for the forthcoming year.

(See future issues for full reports.)

Lateness, Absence and Withdrawal

Elizabeth Richardson

Lecturer in Education, University of Bristol.

PART I. THE TIME FACTOR IN LEARNING.

(i) **Feelings about the time framework**

Teachers and pupils always have to work within prescribed time limits. This is true throughout the education system, from nursery school to university. The limits may be set by society, which, in England, prescribes a ten-year period of compulsory schooling; by an institution, such as a university, which sets a time limit to a degree course; by a headmaster and his staff, who collectively decide how many periods a week are to be allotted to different subjects; by an individual teacher, who makes up his mind how much of this time he can devote to a particular part of his syllabus; by a teacher and his class, who plan a project together and decide how quickly it should be completed. Whether we are thinking of a long time-span or a short one, we seldom escape from conflicts about the setting of these limits.

Although time must be shared, it is more than a mere commodity. It is, rather, an important dimension of the learning process. In a school classroom or a university seminar, feelings about the setting of time limits are closely intertwined with feelings about the teacher who is responsible for setting them and about any member who interferes with them. Thus anyone who is frequently late or absent must be regarded as someone who robs the group of time. He may be tolerated or punished, ignored or rejected; or he may be induced to examine his own responsibilities towards the group.

This paper is concerned with some of the evidence about these feelings, as I have become aware of them in my work with small groups in the Bristol University Department of Education during the past five years. Most of the evidence is taken from voluntary discussion groups, described on the notice as 'Group-behaviour study groups', varying in size from seven to thirteen. The task accepted by the students when they join one of these groups is to examine relationships in the group while they are actually forming. My role, as described on the notice (and in the pre-sessional 'Notes to Students' which

are sent out during the summer) is that of a consultant rather than of a discussion leader. That is to say, I try to make it clear on my notice that my contributions will be limited to comments on the behaviour of the group. The content of the discussion is entirely unstructured. The students talk spontaneously and I do not direct activity, except in so far as my interventions affect the way in which they use their time. Some of my evidence in the first part of this paper is also drawn from tutorial and seminar groups, which have other quite specific tasks: in these groups my main role is that of a tutor or seminar leader; but, because I personally feel it to be important that teachers should be aware of the emotional factors in learning, I offer comments in these groups too, from time to time, on the difficulties they are experiencing in carrying out their tasks.

All the study groups were voluntary. All but one of them met weekly in my room in the Department for an hour and a half; the remaining one, formed at the beginning of the summer term, met twice weekly for an hour and a quarter for five weeks. Some of the autumn-term groups ended at Christmas after nine meetings; others continued in the summer term and had a total of fifteen or sixteen meetings. Thus the framework within which the groups operated was firm in two respects: the students always met in the same room and they knew from the moment they joined a group how long its life was to be.

In the early phases it was not uncommon for feelings to be expressed about the time framework of the meetings. On various occasions my room, with its prescribed seating pattern (a circle of chairs) was likened to a dentist's waiting room, a railway carriage, a submarine, and a prison cell. Feelings about the time structure were expressed more directly, in attempts to shorten the meetings or shift them to other times in the week. For just as the room was at first perceived as somewhat claustrophobic or prison-like, so the timing was perceived as something from which to escape if possible. And it was easier to find reasons for altering the time structure than to justify changing the place of the meetings or the positions of the chairs.

Now there was nothing to prevent any group from attempting to modify this time structure, and

nothing to prevent individuals (and indeed a whole group) from walking out before a meeting was due to end. If a whole group had ever left early, I should have remained in my room until the official end of the session and turned up the following week at the usual time without making any enquiries during the intervening days. I was never actually put to this test, although there were occasions when the possibility of leaving early was discussed or when individual members actually did make gestures by leaving early.

Generally speaking I did not set my face against attempts to change the time of the meetings, if there seemed to be good reason for effecting such a change. But I did always set my face against an attempt to shorten the meetings. Why was this? I had learned from experience that the ordinary fifty-minute lecture period was too short for this kind of work, and that an hour and a half was needed for a weekly meeting if feelings were to emerge and really be examined. Often the greatest steps forward were taken during the last half-hour of a session.

The attempts to shorten the official times of meetings were always made in the early stages, before the members felt fully committed to the work of the group and to one another. Attempts to shift one particular meeting to avoid a clash with some competing activity, however, might occur quite late in a group's history, when time was running out and when the loss of members, even temporarily, was felt to be intolerable. There was always a perfectly rational argument behind such a request, sometimes coming from an individual member but more often coming from a sub-group. On one occasion a woman who was working for a special certificate in Physical Education and who was having difficulty in getting from the study-group meeting to her swimming practice, asked, after two weeks, whether the sessions could be brought forward a quarter of an hour. On another occasion it was revealed at the beginning of a session that four of the men were interested in a newly formed historical society meeting on the same afternoon as the study group, and these four put pressure on the rest to find a new meeting time for the study group. In a third group, four members who wanted to join a Whitsun camping party, leaving Bristol a quarter of an hour before the study-group meeting began, tried to get that particular meeting shifted to an earlier

afternoon in the week. In every case the search for an alternative time which was free for all members proved fruitless; in every case this failure gave rise to proposals, put forward with varying degrees of antagonism and frivolity, that the meetings should simply be shortened by fifteen or thirty minutes; and in every case there was a stage in the argument when the group showed itself willing to sacrifice the interests of one member in order to please the majority.

In fact this sacrifice was never made, nor was a meeting ever shortened. And invariably the students found themselves having to face the real problem that lay behind these attempts to interfere with the time framework — the problem of rival commitments. This was, of course, a separate problem for every individual concerned, as indeed are all interpersonal problems. But it was also one that concerned the group as a whole and had to be worked out through discussion in the group. If people decided to put another activity before the group — as they sometimes did — they could not avoid facing the consequences of this decision. There was no escape through a hasty switch of a group meeting from one afternoon to another.

On one side of the coin, then, we have the problem of commitment, which involves the giving of time. But there is another side to the coin — the problem of withdrawal, which involves the acceptance of time limits. Refusal to give the agreed amount of time implies undependability; attempts to ignore time limits implies over-dependence.

And so, along with the attempts to shorten meetings officially, there would be attempts to prolong them unofficially. About two minutes before a session was due to end someone would ask me a complicated question in the hope, perhaps, that I would not cut the discussion short at the normal ending time. Worse, two or three members would suddenly effect a violent change of mood in the group by raising a problem calculated to make me sufficiently disturbed to want to continue the meeting. On one occasion a group did in fact seduce me into extending a session by nearly half an hour by suddenly talking openly about a new and still rejected member. On another occasion a tutorial group, knowing that I had to leave half an hour early to attend a staff meeting, prevented me from getting to it on time by keeping me engaged in a

rather heated discussion for twenty minutes after the time when I should have left.

When this kind of thing happens the members seem to be exploiting time in order to demonstrate both their overdependence on me and mine on them. For this is always a two-way matter. I am just as much in danger of needing them too much as they are in danger of needing me too much. And so, if I always end the meeting promptly (or, on the rare occasions when I have to leave early, go when I have said that I must go) I show that I have faith in their ability to deal with any immediate problems after they or I have left the room. In this way I strengthen them as a group, stiffen their independence and prepare them for the time when they must disband. I also demonstrate that I can deal with my own anxiety about what they may be saying after I have left. In other words, I do not expect them to support and cherish me.

So much for the acceptance of the reality of both the length and the limits of time available for working together. How did these groups react to interference with time, as caused by me or by other members?

(ii) **The group and the latecomer**

As may be imagined, I took the greatest care not to deprive any of these groups of time to which they were entitled, just as I learned to guard against the temptation to give them extra time. In other words, I was always in my room when a meeting was due to begin. But on two occasions I was very nearly late, and once I actually robbed a group of half an hour, at the very beginning of its existence.

The two occasions on which I was nearly late fell in the same week, with two different groups, one meeting on Monday at four-fifteen, the other on Thursday at four-thirty. On both occasions I found myself having to rush from a staff meeting in another building to reach my room in time for the group's arrival. And on both occasions the group made me feel that I had been somewhat neglectful and inefficient.

On the Monday, I arrived to find most of the group already assembled. They were sitting for the most part along one wall, thereby making it even

more plain to me that I had not even prepared the room for the meeting. My explanation was received silently, and my request for help in rearranging the chairs met with sulky compliance. Later, their antagonism found expression in an almost comical attack on a paragraph that I had contributed to the pre-sessional 'Notes to Students', in which I had tried — unsuccessfully, I was now assured — to explain the nature and purpose of the study-group work.

On the Thursday I took the precaution of setting the chairs out before leaving for my staff meeting. I arrived back in my room, breathless after running up the hill, almost at the same time as everybody else. On this occasion, it was the temperature in the room that was complained of. Very early in the meeting someone asked if the gas fire could be lit; and before the meeting was over the same man remarked that the room had been much colder than usual and asked me, almost accusingly, whether I had been out during the early afternoon.

In the third group, the emotions were more complex and very much slower to come to the surface. Again the problem was a clash between a staff meeting (this time in the same building) and a group meeting. Already I had changed the time of the opening session from four-thirty to five o'clock. But at five o'clock the staff meeting was still going on. I left it for a few moments to explain to the assembled group how matters stood. They agreed to give me half an hour's grace, three electing to go out and have tea, the other four staying in my room. No annoyance was expressed. Even when I came back — not thirty but thirty-five minutes later — they continued to show nothing but sweet reasonableness, as they did throughout this session: I had had to attend my staff meeting, and that was that. The three who had gone out for tea, returning three minutes later than I did, apologized profusely to me, without a trace of irony, for being late.

Nevertheless the incident reverberated for the rest of the group's history. They punished me, not by themselves coming late for subsequent meetings, but by coming early. Twice they all arrived half an hour too soon; later people continued to express confusion about the proper starting time (although every member had had this in writing at the beginning of the term) with the result that one or two would nearly always arrive at my door about

ten minutes early. On one occasion two members remarked that their watches were fast; on another I was told that the clock in my room was slow. This, of course, had the unconsciously desired effect of making me *feel* as late for the later meetings as I had actually been for the first one.

It was also, perhaps, an expression of their feeling that I ought somehow to give back to them the thirty-five minutes of which I had robbed them on the first day. Not until this mental confusion about the time of starting was consciously related to the emotional experience of the delayed first meeting did they become able to arrive together at about the right time. Obviously their politeness on the first day had been masking a good deal of irritation and frustration, which had had to find expression in some way.

Now my students had a right to expect me to be dependable, and punctuality was one indication of this dependability. If I failed in this, or even looked like failing, I was bound to feel the consequences sooner or later in their behaviour. Yet for a long time it appeared that lateness on the part of a member other than myself was not being seen as a failure of dependability. The group would in fact cover up for a persistent latecomer by showing remarkable tolerance and by behaving as if this lateness gave rise to no irritation or resentment. Even when serious inconvenience was caused by the lateness of such a member, expression of anger would be limited to such flippant remarks as the following: 'He'll have forgotten!' 'He's probably overslept!' 'Oh, he comes and goes, you know!' 'Shall we start rather than wait for someone who probably won't turn up?' 'Is Tom just being late as usual?' 'Are we waiting for the star?'

These remarks, taken from a number of groups and all occurring in the culprit's absence, are enough to show that indignation was being felt. On the whole the standards of punctuality were high in these groups, but there were a number of students who persistently came late to meetings. None entirely escaped censure by his group; yet few were ever severely taken to task. One man, for example, was late for five out of nine meetings. He would arrive with a jaunty step, apologise with unfailing charm, and as often as not ask to be informed of what had been going on, as if the group owed him a recapitulation of events. One day he was asked

whether he did not think he owed the group a duty to be punctual, to which he laughingly replied that he was 'setting an example' by being late — a reply which was evidently considered quite satisfactory, since no-one challenged it. Another man would join his group about ten minutes late, always laden with books and explaining that he had been working in the laboratory or talking to his method lecturer. On one occasion he absent-mindedly arrived a whole hour late, having mistaken the time of the meeting. But the only rebuke he ever received was a slightly acid remark on the one day when he was punctual — 'Your first time, isn't it?' Moreover, he too expected, and was usually given, some kind of report on what had happened before his arrival.

These late arrivers would at times cause a serious disruption of important work. Sometimes they would come in just when a group seemed to be struggling towards a new phase in its learning. Yet, because the discussions in the study groups were completely unstructured, it could be argued that a latecomer was interrupting nothing of any consequence. Indeed, if the new learning was causing some discomfort, his appearance might even be regarded as a welcome diversion. But in a tutorial group or seminar there were prescribed tasks, beyond the study of emotional interactions within the group, that had to be tackled. In these circumstances a latecomer might be disrupting the work of the group in a much more obvious way. Yet even in these groups there was, at first, a surprising unwillingness to acknowledge any hard feelings against anyone who repeatedly kept others waiting and disregarded the necessity of punctuality. Let us consider three examples.

On one occasion, in a tutorial group, the latecomer had undertaken the week before (unknown to me) to start the session off with a prepared talk on some aspects of group behaviour. The group waited ten minutes for him, plainly getting more and more uncomfortable. Eventually someone proposed an alternative topic for discussion. When he arrived, half an hour late, he was for a while ignored. But the discussion soon petered out. Cheerfully he asked the group what they had done at the beginning of the session and was told they had waited for him a quarter of an hour. He laughed, assured them that he had not been late on purpose, and was then allowed to take the floor and give his prepared talk. Only one member had expressed any irritation with

him, and even he had quickly turned an implied reproof into a good-humoured joke.

On another occasion, in a seminar, one member of the group was about half-way through a forty-minute paper on cybernetics and information theory, when the habitual latecomer arrived, considerably later than usual. The speaker was just dealing with a difficult transition from the first part of his paper to the second. The break in the flow of his thoughts, and in the concentration of the rest of us, was palpable. The latecomer muttered an apology to me as he struggled across the room to the vacant chair and sat down, but did not, evidently, find it necessary to excuse himself to the student who was reading the paper. In the discussion that followed, the question of 'noise' was first raised, in the context of the recorded illustrations used by the reader of the paper. The students talked at great length about the conflict between 'noise' and 'information' in cybernetic terms; yet no-one made any overt reference to the break in the giving and receiving of information that had been caused by the distracting arrival of the latecomer.

The third example is also taken from a summer-term seminar. One member had earned himself a reputation for unpunctuality and absenteeism during the autumn term, and yet was valued for the vigour of his contributions to discussions when he was present. During the first part of the summer term his attendance at seminar meetings had been exemplary. And then a fortnight before the end of the term the old pattern reasserted itself. He was not merely late: he failed on two occasions to turn up at all, the first time through forgetfulness, the second through oversleeping. In the second of these meetings, all the papers that had been presented by the seven members during the term were to be reviewed, each student in turn comparing his own view of what he had offered to the group with the other students' recollections of what they had received. Naturally it was important that all should be present. The absentee's paper was included with the others in the review; and it was noticeable that most people said they could only vaguely remember its content, though it had been well received at the time. When he reappeared two days later for the final session he offered neither explanation nor apology for his absence. Instead he opened the discussion by asking for a résumé of what the group had done in the previous session, suggesting that his paper

should now be dealt with. In fact he took over the leadership of the group, cross-questioning the others in a somewhat arrogant way, implying that the really important issues had not been discussed in the session he had not attended, and offering his own quite lengthy account of how he thought the papers should have been judged. The others — far from attempting to point out to him that his absence earlier in the week had worried and annoyed them, or that his interference now was preventing them from tackling the task that had been agreed on for that meeting, went into collusion with him, almost encouraging him to adopt this patronizing attitude towards them.

Now in all these groups it became clear that two things were happening. First, there was a good deal of **denial** going on — denial of hostility, anger and even of irritation. In the tutorial group, someone was eventually able to suggest a reason for this. 'Perhaps', she said, 'we are being tolerant because we feel that any of us might have been in the same boat.' So Bob, or Tom, or Fred had to be protected, because he represented for other members their own unreliability, forgetfulness and laziness. And when the incident occurred very near the end of the final term, when certificates were soon to be awarded and heads might roll, the protection was redoubled and any reprimands strictly reserved for 'out-of-class' meetings.

Nevertheless, somebody had to carry the angry feelings that were being denied in the interests of self-protection. Who better than the teacher, whose traditional role includes the task of punishing the offender who dislocates the time phasing of a lesson by arriving late? And so, the more the group leaned over backwards to assure the latecomer of their tolerance and lenience, the higher my own anger had to mount.

This needs some explanation. Why do I say 'had to mount' rather than simply 'mounted'? Here I can only report what I felt to be happening to me on each of these three occasions, most powerfully of all in the third. The anger I felt against these three students on behalf of the other members of their groups far outweighed any anger I would have felt simply on my own account. It seemed that the strength of my indignation over the inconvenience caused by the latecomer and over his casual attitude to the rest of the group was in direct proportion to

the refusal of the others to be made angry. Now we must remember that in all these groups the students had entered into an agreement with me that we should accept as our task (or in the case of tutorial and seminar groups, as a part of it) the obligation to examine how we were operating as a group. This implied a corresponding obligation on me to renounce many of the conventional behaviour patterns of a teacher. It would therefore have been inappropriate for me to make a personal protest, as the teacher, about this kind of lateness. I had to give the group the chance to deal with such problems in their own way. As it turned out, the way they chose was to allow me to carry most of the indignation for them.

Eventually, I would make some reference to this whole situation, as I felt it to be developing, in the hope that the group would show some willingness to examine what had really been going on. However, members continued to try to maintain that there was no problem here to spend time on, and that I was exaggerating the whole thing to make the latecomer feel uncomfortable, even if I did not actually 'punish' him. Thus they would try to project their hostile feelings into me, and so preserve an image of themselves as the tolerant, kindly people who could good-humouredly put up with one member's unpunctuality. If, however, they could then be induced to face their own ambivalence towards the offender, accepting their anger against him as well as their friendly feelings towards him, they could also begin to perceive what they had been doing to me. Further, they would come to accept their share of the responsibility for dealing with the time-waster, recognizing that unrealistic tolerance was not likely, in the long run, to help the individual concerned to deal with his own unreliability.

It was never without difficulty that a group came to acknowledge and examine these conflicting feelings. If the incident occurred too late in the group's history they were unable to do so. But if they did succeed, two important consequences were likely to follow. First, the late-comer himself would make a genuine effort to treat the group with greater consideration and, in doing so, would become more closely involved with its purposes. Secondly, the students would begin to consider what light these incidents might throw on their own roles as teachers. It would occur to somebody that even a

child might be encouraged to feel that he had responsibilities towards the group as well as towards a teacher, and that a class of children might be induced to feel a corresponding sense of responsibility towards its casual, inconsiderate or uncommitted members.

NEF Activity on the German-speaking Front

Reports in the Swiss cultural press tell of a successful conference held in the Spring of 1965 at the 'Ecole d'Humanite', Hasliberg. This was organized by the 'Weltbund für Erneuerung der Erziehung', its leader being our German secretary, Oberstudienrat Hans Erdelt. Its theme was 'Group Instruction' and the accompanying virtues of free activity and individual responsibility. It is heartening to receive this evidence of renewed activity in the middle of continental Europe.

The Bullring

A. J. Grainger
Teacher, Bushloe High School,
Wigston Magna, Leics.

'Adolescent needs . . . The need to avoid the false solution; the need to feel real or to tolerate not feeling at all; the need to defy in a setting in which dependence is met and can be relied on to be met; the need to repeatedly prod society so that society's antagonism is manifest, and can be met with antagonism.' (D. W. Winnicott, 'Adolescence' printed in **The New Era** October 1962.)

'I think it is a very good idea to have a Bullring as it brings the true character out of a person.' 13 year old schoolchild.

Adolescents, struggling to feel real, swing violently from rebellion to near-infantile dependence, and yet the last thing they want is to be understood completely, since this threatens the individuality they are trying to attain; they want private lives. I believe that the weekly meetings of the 'Bullring' go some way to providing children with the opportunities to 'avoid the false solution' to which Winnicott refers, to feel real and to defy, in a setting in which dependence is met. 'The big threat from the adolescent', as Winnicott points out, 'is to the bit of ourselves that has not really had

its adolescence.' Adults can most help by showing that they are able to meet immaturity with maturity — that they have had *their* adolescence, are not frightened by its violent moods, and can respond to them with a relative equilibrium. If we are frightened by aggression, sex, death, tenderness or love it is better to say so than to try to pretend that we haven't understood the question or to shrug it off with a joke.

The nickname 'Bullring' was given to the weekly free-discussion lesson by one of the children because 'the speaker and the person being spoken to are all alone, like the bull and the matador'. It takes place during ordinary school hours in an ordinary classroom. The whole class, between 30 and 35 children, and the teacher sit around in a circle and anyone is free to say whatever he or she wants to — so much for the freedom. (Eating is allowed.) Dependence is met by there being rules: excessive noise is forbidden since it might disturb other classes, personal or school property must not be damaged, and brawling in such a way as to cause physical harm is not allowed; in addition the circle must not be broken. Thus the children are 'contained' and the more extreme forms of 'acting out' are prohibited, but within this structure they are as free as is practicable.

The first two or three meetings are usually taken up with paper-throwing, pellet-flicking and general rowdiness, which also usually includes insulting the teacher and other members of the class. The children's reactions to this are best expressed in their own words, and the quotations which follow are either taken from their written work or from tape-recordings made at the time, when they were all between 13 and 14 years old. During the course of a term I ask the class to write about the Bullring and to say what they have learnt and what they have remembered as particularly important, and also what recommendations they would make for improving the Bullring. What seems to me important from an educational point of view, in the children's accounts, is that they generally seem either to contain insights into what has happened or to express an awareness of problems as yet perhaps unsolved. The first extracts from the children's work all refer to the early paper-throwing stage; 'The particular thing I remember about one Bullring was when somebody threw a paper dart across the room. Eventually everybody was doing it

including myself. Now when I think back I wonder why I did. I think it babyish and stupid although Mr. Grainger seemed to think there was something in it!' In retrospect the children often refer to the teacher's patience; 'I have learnt that our teacher must have an awful lot of patience. In the ring when the paper-throwing lessons were going on, he just sat there and let us throw paper at him. I have learnt that our class as a whole is very interested in the ring.'

There are, I think, several causes for the paper-throwing; first, it is an expression of freedom: 'This is our island. It's a good island. Until the grown-ups come to fetch us we'll have fun.' (**Lord of the Flies**, William Golding, p. 45). During this time, too, the teacher is being tested. 'Does he really mean what he says about the freedom of the Bullring?' — is also implicit in this behaviour. But the paper-throwing is also an expression of aggression — directed partly at the teacher who has put the class into a threatening situation, for there is a threat in the freedom, as is seen in **Lord of the Flies** for example. Paper-throwing may also be an expression of the hostility which one group feels for another; it is interesting that the reality changes into metaphor as the group becomes more sophisticated — the hurling of paper darts is replaced by the hurling of abuse and insults. The teacher too represents a threat when he refuses to play his usual role of 'leader', as I think will become clear later on.

When I have felt that the paper-throwing is being continued because the group can think of nothing better to do, I have said so; in fact it has always come to a natural end, and anyone who tries flicking pellets in, say, the sixth meeting is universally condemned — 'For goodness' sake don't let's start that all over again.' An interesting compromise was reached at one stage when a class decided to forbid pellets and have 'paper darts only' and this rule was kept to. Some children tire of paper-throwing more quickly than others, and exasperation with the time being wasted gradually grows: 'At first I thought it was a waste of time sitting around in a circle chucking pieces of paper about, but now I enjoy the discussions. Partly because you can say what you like and just about do what you like.'

I hope it is clear that the paper-throwing stage, although it may cause some anxiety in the teacher —

INTERNATIONAL CONFERENCE

Shaping the Future - New Educational Thinking

on

1. Personal Fulfilment

3. Automation, its use and abuse

2. The New Perspectives on Human Destiny

4. The Roots of Morality

Organised by The New Education Fellowship, in cooperation with the English New Education Fellowship, with the assistance of the Hopkins Funds and Unesco.

PLACE AND DATE: Bishop Otter College, Chichester, England. 4th-11th August, 1966.

AIM: The aim of the Conference is to try to find some means of giving young people a positive outlook on the future. Hitherto, progressive educationalists have concentrated on developing the potentialities of the individual child, believing that, with this foundation, it would be equipped for a full and happy life. This, however, seems to have led in far too many cases either to an excessively self-centred attitude, or to an attitude of bewilderment and despair, when means for self-expression are not found in adult life. Hence the need to add to the sense of personal importance, a sense of purpose and a reason for living, which might well be found in a new interpretation of the word 'responsibility'.

The Conference is open to those concerned in the field of mental health, sociology, industry, as well as probation officers, teachers, student-teachers and all concerned with the care and education of children and young people.

FORM: The Conference will be based on four working Papers, which will be sent to all participants. Lecturers will include speakers from various continents.

Discussion Groups will be held, together with Working Groups in Pottery, Painting, Drama/Movement.

CONFERENCE LANGUAGE: English, but if numbers are sufficient, Discussion Groups will be held in other languages.

FEE: The total charge will be £19 (Accommodation: £13.10.0 Conference Fee: £5.10.0) A deposit of £2 is payable on registration and the balance of £17 must be paid not later than 1st July, 1966.

A limited number of small bursaries will be available to assist young teachers who would otherwise not be able to attend the Conference.

EXTRA-CONFERENCE ACTIVITIES: (Charges to be announced later) include excursions and visits to the Chichester Festival Theatre.

REGISTRATION FORMS are obtainable from: The Administrative Secretary, NEF, 55 Upper Stone Street, Tunbridge Wells, Kent, England.

it is much easier to write about than to experience — is a *learning* situation for the children. They learn, for example, that freedom is not doing what you like all the time. This may sound a commonplace ‘lesson’, but the willingness to limit freedom — ‘to have paper darts only’ — has resulted from their own first-hand experience; it has been *lived*. A shared experience in the Bullring can then be extended into the outer world, and parallels can be drawn which can be *felt*, since the group has, for example, become truly conscious of its being, as one boy said, ‘not half as much fun to mess about when you are allowed to than when you are not.’

But the freedom is also a threat, as is well expressed in the following comment: ‘You expect us to be able to control ourselves straight away, just because we are 13 or 14. All our lives we are dependent upon teachers and parents and it is not fair that suddenly “out of the blue” we are supposed to do what you should do. Until we can look after ourselves properly we should have more meetings . . .’ The task is not felt to be impossible — ‘we should have more meetings’ — but it is felt to be difficult ‘to do what you should do’. There is always in the group a feeling that something ought to be done, but there is also the difficulty of saying what this is. For a start, the removal of the external authority of the teacher imposes on the class the burden of discovering an internal authority for themselves and hence the awareness of previous dependence on teachers and parents. In a sense there is no final solution to the problem of ‘doing what you should do’ in the Bullring or anywhere else, but only a growing awareness of the complexity of things — that on account of one’s own weakness one cannot even do what one wants to do. It will be clear from later developments that ‘democratic’ solutions like agreeing to abide by an agenda are felt *ultimately* to be unreal, for the problems which the children are dealing with are not those of external organization but of internal; the problems are within each individual.

Although it is artificial to separate out different aspects of the Bullring — e.g. freedom, trust, the desire to break up into two groups, the self-critical phase and so on, I think it would be too confusing not to distinguish them so I shall start with the problem of trust which is from beginning to end present, in some form or other. There is the obvious problem of how far to trust the teacher and then

how far to trust other members of the group, but also the problem of how far to trust oneself.

The Bullring only brings ‘the true character out of a person’ when some degree of trust has been built up. The teacher’s trustworthiness is on trial when paper is being flicked at him, and later when — at first very daringly — he is addressed by his nickname and his idiosyncrasies are commented on and made fun of. This stage is sometimes very amusing, but it is important not to forget the deeper purpose behind these attacks. I always refuse to give guarantees of security, but tell the class that they must judge how far I am trustworthy by testing me out in the Bullring; it would be pointless for me to say ‘I promise you that I shall never mention a word of what is said here to anybody else’. In the first place I could never keep this promise, and secondly (except in terms of ‘I promise to pay the bearer on demand the sum of one pound’) life is not built on verbal promises, but on trust which has been built up from experience. What I do say is: ‘You must trust me to do what I think is right; if you think I’m not trustworthy then you mustn’t speak your thoughts.’ I believe this attitude respects the children’s individuality and my own, and invites them to seek the solution to the problem of trust in mature and dynamic terms, by which I mean that trust is something which has to be experienced and not merely expressed in a formula.

The introduction of a tape-recorder into the 15th meeting of one group raised again all the problems of trust which had been discussed earlier, but this time they were dealt with in a much more mature way: ‘If you mean what you say in the Bullring, why should you be afraid of what anybody . . . if anybody hears it outside. Everybody says when you’re in the 4th Year — and 3rd Year — “you’re growing up — you should have your own views.” Why shouldn’t we tell anybody about them? It’s not as if we’re going to get sort of shot!’ During this meeting they were discussing a rather wild phantasy that I would invite all their parents into the School Hall one evening and play back the recording! When I refused to make any promises, one girl said, ‘Of course he wouldn’t play it back to our parents . . . he just wouldn’t, I tell you.’

In the early meetings there is nearly always a ‘sex-war’ — ‘all it is is boys against girls’ — and I sometimes comment that there seem to be two

semi-circles, one for boys and one for girls, rather than one circle. A place for me is often kept at one of the two points at which a girl would have to sit next to a boy, and a rather obvious gap is left at the other point. Dividing up in this way also seems to give some security, where 'the worst thing about the ring is the lack of trust'. 'I can't trust anybody here — not even myself.' Sometimes it is suggested that there should be a 'boys' circle' and a 'girls' circle' as a way out of the difficulty; the fault is always felt to lie with the other group. 'What really irritated me and made me angry was the constant interruptions by three or four boys whose names there is no need to mention.' 'The girls or most of them are very self-righteous and are all indignant when anyone cracks a joke at them but are always being nasty and asking embarrassing questions at us.'

In the tenth meeting of one group several boys changed places and sat amongst the girls. One girl said, 'Changing chairs alone won't break down the barrier', and someone else said rather despondently, 'At least we've tried.' I commented that no one had paid any attention to the first speaker and suggested that she had been ignored deliberately; she repeated: 'We've got to *have conversation* to break down the barrier — not just change chairs.' Someone else said, 'We're not throwing things now — at least we've started to talk, even if we're not discussing.' Considerable progress was made during this meeting — 'Although some of us are breaking away from the class, the majority of us are getting to be more confident in each other.' The simple admission that there are divisions often does much to heal them.

To split up into two or more groups is always an attractive way out of the difficulty of having to accept 'bad' members in a single group. There are often demands that I should 'banish' several boys or one particular group of girls because 'they're spoiling it'. On the odd occasions when I have experimented by having two separate circles it has always been a mistake; it seems impossible for each group to avoid a 'we' and 'them' attitude and the class has become more and not less divided. One of the most valuable lessons of the Bullring is the need to accept the 'bad' ones as real members of the group, for the corollary of this is that only 'we' are good and real members. In the Bullring the acceptance of the 'bad' members, and the ability of individual members to be self-critical, go hand in

hand since they are intimately related. 'The thing that has *irritated* me in the ring is Butler. He tries to be funny, but on the whole he is pathetic. I know it sounds nasty to say that about somebody, but in this case I really mean it.' 'I don't like Appleshaw and I never will . . . most of the class are on Appleshaw's side but I'm not . . . I could write a lot more about him but I mustn't. The group must learn to accept him . . . We must learn to accept him.' I think that even in the first of these comments there is a degree of acceptance — a trying to be fair — whereas it is quite explicit in the second; the 'we must learn to accept him' is really the equivalent of 'I must learn to accept him.'

Sometimes there are movements by large groups to leave the Bullring altogether; individuals are allowed to do this if they want to, but when the numbers who want to leave reach about six or more the life of the Bullring is inevitably threatened. On one occasion when a mass walk-out of about eight girls was imminent I insisted that everybody should stay in the room and discuss the problem. During this discussion the girls who wanted to leave were able to express their feelings about the pointlessness of the Bullrings and their exasperation with the fooling about which, they felt, was driving them out. This proved to be a turning point, for on my desk in the afternoon I found the following letter signed individually by every member of the form: 'Dear Mr. Grainger, we the undersigned think that without another Bullring tomorrow our efforts will be wasted. In our lesson today we managed to get started to sort out our conclusion as to whether we should carry on or not. With the aid of you and our double lesson we think we can safely sort ourselves out.' I did not agree to this request for an extra meeting and continued the Bullring as usual the following week, but there was from that point on no mention of another walk-out.

The most obviously constructive phase begins with the acceptance of the 'bad' members; sympathy and self-criticism begin. The use of the teacher's nickname is often dropped and the group begins to regard him as a person instead of as an object; 'The control by the teacher is just right. Again Mr. Grainger makes the right number of comments (you wise old man) — of course we don't want too many, we wish to remain independent.' The children also begin to show consideration for one another. 'I do not like these yelling sessions although I am often

involved', 'I admit that as part of the group I am not much use when it comes to thinking up subjects to discuss', 'I have found that I am not confident enough to discuss things openly for fear of making myself look silly.' 'The one thing I don't like is the groups; but I must admit I go into one sometimes.' 'I can't blame you lot because when we get to Guthlaxton we'll have to do the GCE and all that jazz. I don't blame you because this is our last year of enjoyment — as I regards it.'

There is a real struggle to get at the truth and to compare themselves with other classes, and a struggle to see that language is used for some purpose other than swearing. Some of this struggle is represented in the following dialogue (there had earlier been an attempt to get a discussion on politics going):

Jill—You know what I think — I think that as 3A1 we're not used to this freedom and we think 'Oh we've got to work for going over to Guthlaxton', but if 3C were in here doing the same thing as us they could get a discussion going as they're not used . . . they're used to this because they're . . . they're enjoying theirselves.

Eric—How much do you bet? How much do you bet they could get a Bullring going? How much do you bet they could get a good Bullring going?

Jill—No well they couldn't . . . I know they couldn't . . . but they're used to this.

Diane—They're learning a lot more than what we're learning. (Subdued silence.) I reckon that's the best thing that's happened today.

Teacher—One of the troubles seems to me that this has been too much *like* a political meeting, up to now. We seem to be getting through this now, but up to now . . .

Roger—Vote for Noddy!

Teacher—. . . no one has kept quiet when somebody has wanted to speak . . . (Interruptions) . . .

Diane—*Look . . . listen* to him!

In this phase the group is sometimes able to keep to a topic for the best part of a whole lesson and becomes able to appreciate the freedom of the Bullring. During one meeting, when 'leadership' was being discussed, I spoke only once and that was to suggest that the problem was not that of finding an external leader whom they would all agree to obey but of accepting an internal authority. One

girl then got up and said that she disliked me and that what I said was 'absolute rubbish', but another replied sympathetically: 'I know he talks a lot of rubbish, but I think he's right about this; we've got to have self-control.' About six meetings previously this girl had got up and slapped a boy's face in anger, thus exhibiting a lack of the self-control she was now quite rightly commending. This episode had caused something of a sensation — most of the class sympathizing with the victim, though at the same time feeling that the girl had had provocation. One boy summed up the situation: 'I don't really blame Sarah for getting really aggressive towards him, but obviously if we are all going to go about hitting people because they are dumb and can't help what they do, we are eventually going to kill each other.' Murder is one of the outcomes of **Lord of the Flies**, and I think the teacher's main role in the Bullring is that of an interpreter of events, so that, for example, by trying to indicate what the results of certain courses of action will be, he forestalls the drift into savagery and anarchy. In **Lord of the Flies** order is only restored with the arrival of the Naval Officer representing *external* authority backed by force; this kind of authority the teacher in the Bullring tries to relinquish.

Another topic that was discussed for a whole lesson was sex; someone usually offers this for discussion in one of the early meetings when the sex-war is at its height! I have suggested that for the class to discuss sex in this atmosphere would be like two enemies trying to discuss religion constructively. During one of the early meetings a girl asked, 'What about sex before marriage?'; one of the boys thought that 'people ought to have their fling' and another wanted 'to marry a virgin'. I was then asked what I thought, and in reply suggested that the problem for them at the moment was the 'marriage' of the two groups — boys and girls sitting opposite one another — and that to talk about sex in the present atmosphere would in fact be 'sex before marriage' and in this situation loveless; I said that I was therefore against it. This was reasonably well received and the subject dropped until the 13th meeting when there was much discussion about behaviour in the cinema; I was asked, 'How far should you go?' At the time I was unable to give an answer but referred to this question on the following day when I suggested that one guide for conduct was to consider whether we

were treating other people as objects or persons. I was asked why we should treat people as persons and was told that this was what we wanted them to do to us. One girl said: 'If people treat you like an object, you're just a thing like that desk.' The Bullring discussion on sex proved popular as I think these quotations, one from a boy and one from a girl, show: 'I think the subject I have learnt most about is the latest. Also I have learnt that teachers' minds think parallel in these situations with the children.' 'I learnt that the basic subject in our discussion is sex and friendship. They are (to my knowledge) the subjects which schoolchildren think a lot of and sometimes they mention this to elder people such as teachers and the teachers pretend the children speak stupidly, but this is not so. The teachers think that youths are thoughtless but they are sensitive towards this subject.' The insights here seem to me to be accurate even if somewhat depressing — 'the teachers pretend the children speak stupidly'. Is this because they themselves don't then have to be 'thoughtful' and 'sensitive'?

The 'freedom to discuss' is valued even if it appears to be abused; they feel able to discuss 'grown-up' things, but it is the manner of discussion rather than the content or subject matter that determines for the children whether or not the discussion is 'grown-up'. To have an agenda would be 'like having a teacher'; a comment from Eric suggests that to have an agenda would be a restriction. It also indicates that he did not experience my presence as that of a teacher's, and this, I think, underlines the point that it is the *manner* which is important in the Bullring. As my manner was not felt to be a teacher's, I was not thought of as being one. Furthermore, if there was an agenda 'you might think "I want to tell them about things" and then you couldn't'; so that part of what is valued is the opportunity to speak one's own mind — one's present thoughts — and find out how they are received. 'In the 1st Year we had discussions and you had to say "Mr. Chairman" but we only discussed childish things like fox-hunting — it was boring.' 'We've got to start discussing grown-up things sometime.' But by 'grown-up' things these children do not mean things like the 'H Bomb' or 'racial prejudice' but things which they experience at firsthand — grown-up or growing-up emotions; 'the basic subject in our discussions is sex and friendship'. The subject of 'sex and friendship' is discussed, if that is the right word, by being *experienced* in the relationships

which are formed in the dialogues of the Bullring. These free discussions bring 'the true character out of a person'. The new dimension of the Bullring enables those children who want to do so to put themselves at risk and 'to prod society'. That this is difficult is suggested by the following explanation: 'the main reason for lack of interest in the Bullring is that we now feel we must tackle the more grown-up and adult subjects and that we are completely at a loss to know how to start to talk, and begin the childish habit of throwing paper, as a means of disguise to cover up for our embarrassment.'

Winnicott points out that 'young adolescents are collections of isolates' who become 'grouped' in response to an attack, but who, after the attack is over, return to being isolates. Having to 'tackle the more grown-up and adult subjects' and having 'to do what you should do' represent an attack to which the children respond by united paper-throwing. But as they become more used to the Bullring, *individuals* emerge from the mass, though the struggle to make an individual contribution is often great: 'unless I say something near the beginning of the discussion I always feel stupid sitting there saying nothing'. As soon as the group no longer needs 'a means of disguise to cover up for (its) embarrassment' individuals begin to be able to show some concern for one another and the teacher, who may become 'Mr. Grainger' instead of 'Noddy'. At this stage it is more important for the children to try to relate maturely to those around them than to go on having 'fun'. Although at times the group reverts to having 'fun', the over-riding need is to 'avoid the false solution' and to relate to people as they really are — to the real person, not to the mask.

The ending of a group like this presents its own difficulties; it is important not to leave the children dependent on the Bullring or on the teacher. The group, insofar as it has made it possible for children to be themselves, has meant a great deal to them. They have to be helped to face their loss when the Bullring ends, but the teacher in trying to do this often meets hostility. It is felt by the children to be *his* fault — *he* is taking something away which he had previously given them, and they easily turn deaf ears when asked to consider their feelings about the end of the Bullring. Comments written at the conclusion of a series of meetings are usually very aggressive; 'We can't trust Noddy. Mind you, I

have always loathed him and his teaching methods.' A frequent criticism is that I have used the class as guinea-pigs for an experiment. This point was ingeniously made by a boy who wrote: 'The Bullring is like the Bull Ring in Spain in many ways with 3A1 the bull and Mr. (N) Grainger the matador. The matador has the advantage of a sword and in 99 cases out of 100 he wins. Likewise with Mr. Grainger; he has a 'sword' in the bell and as soon as this is rung he says, "That's the end; put the desks back." Like a toreador killing the bull. He also killed the Bullring when it became dull and he did ("not" omitted) find out much about anyone. Just like a matador will kill the bull when it gets tired and does not please the crowd any more.'

During the last meeting there is an atmosphere of gloom and depression which the children try to dispel by singing snatches of popular songs — often of a sentimental rather than a joyful kind; we have had 'Rule Britannia', 'Good King Wenceslas', 'Roll out the Barrel', 'Auld Lang Syne', and 'Adeste Fideles' all in one meeting. Some members made it clear that they were not going to participate at all, because it was the last Bullring, and brought in books to read or played games like 'Chinese Whispers', totally ignoring any remarks that were made. I asked what was the appropriate behaviour for the last Bullring but my words were more or less drowned by the singing of 'Auld Lang Syne'; perhaps that *was* the answer to my question — 'Should Auld Acquaintance be forgot?' Then a boy got up and said, 'You 'orrible unholy lot — can't even shed a tear and it's the last Bullring 'an all' (Cheers) 'Everybody start crying — my orders!'

In running a Bullring the teacher should realize that powerful emotions will be released in the children — both positive and negative — directed towards one another and towards himself. But there is no danger for the children if the teacher himself keeps his own bearings; in order to help, he has to be both in the group and outside it. If he is not to some degree experiencing what the children are experiencing he cannot help because he does not understand; on the other hand if he cannot get outside the group's problems, their problems are *his* — and if he cannot solve them for himself he cannot solve them for the children. Teachers who have their own serious authority problems (we all have them to some degree) will be unable to tolerate the 'insolence' and attacks made on them by the children

even in what they know to be a 'privileged situation', which is what I insist the Bullring is. In the Bullring the authority the teacher has to exercise must come from his own maturity — a recognition that he will not lose face by being insulted — provided that he doesn't answer immaturity with immaturity. One boy said of a certain teacher, for example, that he wouldn't come into a Bullring because 'he's too self-respecting'; I think the sense is clear. Since some teachers may feel that I encourage the children to be disloyal, I should point out that I regard any sustained criticism of another teacher — as opposed to an isolated remark — as an attempt by the group to capture me by suggesting that I have no loyalties outside it. I insist that I belong in the Staff Room as well as in the Bullring and that to try to drive a wedge between my colleagues and me is to deny this reality. Children readily recognize the necessity of being loyal to one's groups (e.g. the family) and accept this interpretation.

In the Bullring it is no part of the teacher's job to claim to be able to find solutions for problems for which he knows there are none, or to answer from his head if his heart is not with it. The teacher has to 'avoid the false solution' if he is to help the children to do the same; he, too, may at times feel 'real' and at others have 'to tolerate not feeling at all'. Sometimes he may not know what is going on in the Bullring; seldom, if ever, will he be able to predict what the next meeting will produce. The situations have simply to be met as they arise. There are, of course, theories about 'group behaviour' which are helpful and prevent one from making some of the more obvious errors, but these are only of limited value; in practice I have found that my own past experience at two Study Conferences in Inter-personal and Inter-group Relations organised by the Tavistock Institute for Human Relations and the University of Leicester.

I believe that the Bullring does offer a new dimension in the 'education of the emotions' in Secondary Education, but certainly some teachers will feel the Bullring to be a threatening situation and will seek to bring in to it something of the aura which attaches to their 'normal' role. Some words of Prof. Ben Morris are relevant: 'Some teachers are beset by so much anxiety, usually but not always of a deeply unconscious kind, that they are quite unable to exercise authority except in an authoritarian way.'

I would add also that it is here that the real answer to most of the problems of indiscipline and punishment are to be found.' ('Mental Health in the Classroom' printed in **Studies in Education** No. 7, University of London Institute of Education.) There is no adverse 'carry over' from the Bullring in to ordinary lessons, and on the two occasions when I have had to bring a meeting to a close for persistent breaking of the rules, the class has settled down to private reading for the rest of the lesson without any difficulty.

The most serious criticism of the Bullring is that it releases emotions which are better left undisturbed, but to recognize what is really there brings freedom and not the reverse. We need first to be able to face these deeper feelings in ourselves, for only then can we help the children on the level on which they need to be helped. This level is one of first-hand experience for which there is no substitute; 'these discussions help you to learn about yourself and about other people'.

The Bullring has been a learning experience for me, and would, I think, be one for any teacher. I cannot do better than to conclude with another of the children's quotations, one which happens also to express one of my own feelings: 'It seems to have given me more confidence, I feel better for it.'

Report on International Co-operation by Telephone — Sydney/New York

A novel form of international conference was held for the first time in Australia at 11.00 on Sunday, 11th April, in Sydney, which corresponds to 8.00 p.m. on Saturday, 10th April in New York. As a contribution to UN International Co-operation Year, a panel of speakers of the New Education Fellowship in Sydney held a discussion by telephone with representatives of the New York Chapter, New Education Fellowship.

The theme of the conference was: **How Can Education Advance Friendship in a Divided World?** It was developed by a series of questions on the methods schools might use to enlarge the sympathies of boys and girls so as to develop an intuitive awareness of the needs and problems of peoples of other nations.

Those participating in USA were, Dr. Edgar Klugman, Principal, Harrison Avenue School, New York; Professor Lucile Lindberg, who made a lecture tour of Australia in 1964; and Dr. Alice Beard, Director of the Centre of Integrated Studies, New York; Dr. Alice Miel of Teachers' College; and Dr. Sam Everett, President of the New York Chapter, NEF. This group met at Teachers' College, Columbia University in Room 229, Thompson Hall, New York at 8.00 p.m. on Saturday, 10th April.

The Sydney panel, which met at the rooms of the New Education Fellowship, 263 Castlereagh Street, at 10.00 a.m. on Sunday, 11th April to prepare for the initiation of the call at 11.00 a.m. consisted of: Mr. Donald McLean, Editor of Publications, New South Wales Department of Education; Mrs. Clarice McNamara, expert in Parent Education and part-time lecturer in the Department of Tutorial Classes of the University of Sydney; Mrs. Marjorie Bull, Psychiatric Social Worker in Sydney; Dr. Alan MacLaine, Senior Lecturer in Education in the University of Sydney — retiring President of the NSW Section of the NEF; and Dr. George Howie, Senior Lecturer in Education, University of Sydney.

Each group had microphones and loud speakers and the reception was excellent at both ends. The impact of ideas when exchanged by word-of-mouth over 9,000 miles of ether is very much greater than by other means of communication. All the Australian participants have spoken of the inspiration they felt in hearing ideas on teaching international friendship from people using the means provided by this electronic age to cross oceans and frontiers. It strengthened one's faith in man's capacity to build a better world.

The panels discussed briefly three fields of education activity:

1. Crucial issues in education which concern USA and Australia.

Bristol Redland College

Applications are invited from qualified and experienced teachers for the one-year course in **Special Education** for intending teachers of handicapped children, beginning in September 1966. This is a recognised course, for which secondment on full salary is possible. Application forms and full details are available from the Principal, Redland College, Redland Hill, Bristol 6.

Psychiatric Social Worker

shortly required for the East London Child Guidance Clinic situated in the London Jewish Hospital, Stepney Green, E.1. This Clinic is non-denominational, small, informal, psycho-analytically orientated and provides good clinical experience. Whitley Council salary scale plus London Weighting. Applications to Dr. Augusta Bonnard at the above address.

2. What can schools do to advance international understanding?

3. How can the NEF help international co-operation?

Forty minutes by telephone to New York cost £54 for the actual call and roughly £20, at the Australian end, for equipment. Each group paid its own equipment charges and shared the call charges. This, however, was a pilot project which it is hoped will be followed by other discussions by short wave radio between groups of teachers, and ultimately groups of students. As the law on broadcasting stands at present, a short-wave licence does not include the right to allow a third-party to speak; but it may be possible to obtain a waiver.

Audiences at the telephone conference both in Sydney and in New York included representatives of the United Nations. The discussion was recorded on tape at each end and will be beamed on the Voice of America to Asian countries.

When the tapes have been transcribed and edited the comments and conclusions of the participant speakers will be published. The experiment has provided material for a series of sessions of discussion and evaluation. But perhaps its major value was as a demonstration of the possibilities of international communication and co-operation which modern science has made available.

Donald McLean.

The Sexual Behaviour of Young People

Michael Schofield
Longmans, 42s.

Reviewed by Rose Hacker in *The Health Education Journal* September 1965 issue and reprinted by permission.

The Central Council for Health Education are to be congratulated upon this survey conducted by their research director. It should be compulsory reading for everyone interested in young people, it is too much to hope that it will also be studied by those too numerous adults in our society who so liberally generalise, moralise and exhort.

The report studies the sexual behaviour of 1,873 boys and girls aged 15 to 19, correlated with their family background, class, jobs, education, activities and attitudes. The book is a mine of information incidental to the research, enhancing the findings and providing valuable facts about today's young people. We seek in vain for a generation of wild, licentious, drug-taking, rebellious mods and rockers; nor can we find the widespread affluence too often deplored by the old. 13% of the boys and 14% of the girls earn under £5 per week, 48% of the boys and 60% of the girls earn between £5 and £9 per week, 19% of the boys and 7% of the girls earn more than £9 and of this group only 3% of the boys made £15 per week or more. 10% of the boys had a motor-cycle, 9% a motor-scooter, 19% a car of their own or the use of their parents' car.

Although many are under the legal age at which drinking alcohol in a public house is allowed, 21% of boys aged 15 to 17 went to a pub at least once a week, and 57% of boys aged 17 to 19 had visited a pub in the week before the interview. Girls drank less often, but 43% had been in a bar during the week before they were interviewed.

45% of the boys and 55% of the girls do not smoke. 36% of the boys smoke more than 10 cigarettes a day and

19% of the girls. 5% of the boys and 2% of the girls smoked more than 20.

Gambling is not very attractive to the young; 10% of the boys did the pools and 7% of the girls. 9% of the boys gambled with cards or dice and another 9% backed dogs or horses.

Only 3% of the boys and 2% of the girls had ever tried a drug and no-one in the sample had tried any of the addictive drugs.

55% of the boys and 20% of the girls admitted having broken the law, mostly stealing or traffic offences. 24% of the boys and 3% of the girls had appeared in court.

We have no comparable figures for different age groups of adults, nor can we compare these young people with previous generations. The figures may be used to praise or execrate, according to individual prejudice.

The research project is the most thorough and well-planned that has ever been undertaken on this subject. Throughout the book, as well as in the appendices, we are given details of the elaborate sampling, the methods used to prepare the interviews, tests, pilot experiments and the training of the interviewers for their exacting and delicate task. We have here a useful handbook for students of interviewing and research techniques.

The attempt to obtain reliable samples started with lists of National Health patients kept by local Executive councils. In a London area, in order to get 249 interviews, more than 1,000 calls were made on 463 people from the random sample, only to discover that 148 young people could not be traced. Certainly research into doctors' lists is called for. In areas outside London, the Ministry of Health was unable to give the necessary authority to the Executive councils and lists could not be examined. School attendance officers in one area kept records, but these had not been kept up to date and there was no record of young people moving into the area after leaving school.

The electoral rolls were used in some areas, using the number of Jurors as an indication of class, but the most accurate sampling was obtained by house to house visits by Market Research agency workers. This was costly, 30s. to find each person interviewed.

The ten interviewers, three on the staff of the CCHE and seven chosen for the project, were all graduates with an average age of 25. They were selected for good appearance and social skill. The task called for determination and persistence, and no thought of abandoning a possible interview was considered until 6 attempts had been made. Accurate and methodical recording was essential, and above all, a tactful and sympathetic approach had to be cultivated, if boys and girls and their parents were to be interviewed without being shocked or embarrassed.

Sexual behaviour is studied in 5 stages of activity and the boys and girls are analysed in two sub-groups, age 15 to 17 and 17 to 19.

The stages comprise:

1. Little or no contact with the opposite sex.
2. Limited experience of sexual activities; i.e., dating, kissing, breast stimulation over clothes.
3. Sexual intimacies which fall short of intercourse; breast stimulation under clothes, genital stimulation or genital apposition.
4. Sexual intercourse with only one partner.

5. Sexual intercourse with more than one partner.

At stage 5 were 3% of boys aged 15, 6% aged 16, 20% aged 17, 23% aged 18 and 33% at 19.

Figures for girls at stage 5 were: 2% at 15 and 16, 3% at 17 and 18, 13% at 19. Area, social class and education revealed little difference in behaviour, but the figures suggest that grammar school boys start their sexual adventures later than others, while grammar school girls are less likely to reach stages 4 and 5.

One quarter of the boys and one third of the girls have already had their first date by the age of 13. Before the age of 16, over 70% of the boys and over 85% of the girls have experienced dating; most often starting with a visit to a cinema.

We are not told what language was used by the interviewers to discuss 'inceptive behaviour' of stage 3, or the details of stages 4 and 5. This would have been extremely helpful to other workers as well as to parents. Nevertheless, interviewers discovered where, with whom, how often these activities took place, as well as the reactions of boys and girls to intercourse and orgasm.

Masturbation is not mentioned at all in this research. Homosexuality is discussed, but not pressed. Boys and girls said that they knew about homosexual activities among friends: 44% of boys at boarding school, 23% at segregated schools and 17% at co-educational schools, but only 5% admitted ever taking part. 35% of boys said that male adults had made advances to them. Figures for girls show that 39% at boarding schools knew of homosexual practices, compared with 13% at segregated and 10% at co-educational schools. 2% admitted taking part, and 9% said that female adults had made suggestions.

Reactions to first experience of sexual intercourse provides a most valuable section. 38% of the experienced girls were first introduced to intercourse by adult males; only 2% of the boys by adult females. 82% of the girls said that their first experience was with a steady boy-friend or fiancé, while only 45% of the boys started with steady girl-friends or fiancées.

First intercourse was most likely to take place at the home of the partner — for 50% of the boys and 43% of the girls.

Reasons were difficult to ascertain — often the event was unpremeditated, and the younger the girl, the more likely was this to be the case.

42% of the girls said the reason was love, compared with only 10% of the boys.

46% of the boys said sexual desire, as against 16% of the girls.

25% of boys gave curiosity as the reason, while 13% of girls gave this reason.

3% of boys were drunk the first time and 9% of the girls.

Only 48% of the boys and 30% of the girls liked their first experience, 7% of boys and girls disliked it; 25% of girls and 10% of boys felt ashamed, 5% of boys and 15% of girls were afraid, 14% of boys and 7% of girls were disappointed.

Those who start are likely to continue. The sexually experienced young people are also likely to be those who started dating earlier; they are more likely to be those who leave school early, earn more money, smoke more, and change jobs more often than those who are inexperienced. Very few other factors are of importance;

religion, sex education, social class, sport, Club membership, bear little or no correlation with sexual activity, but parental attitudes and family relationships are of the greatest significance. For boys, relationships with mothers are most important; for girls, their relationships with both parents as well as the parents' happy marriage are significant. Parental interest in their children's activities and supervision over time of home-coming, parties and so on, are crucial; and it would seem that the time, place and opportunity for sexual experiment depend to no small degree upon what parents will permit or are unwilling to know.

Fifty questions on attitudes were devised and provide a fascinating picture of young people's opinions and ideas. These statements are analysed in stages giving second-order factors and third order factors, finally reduced to degrees of permissiveness and ethnocentricity related to sexual experience.

It would appear that the experienced teenager has rejected the parental restrictions, only to adhere to the peer-group's standards. Although 72% boys and 84% girls agree that 'each person should decide for himself what is right and wrong' we find that parents, teachers and religions have failed to provide adequate information or advice. The majority of boys and girls find out the facts of life from friends.

67% of the boys and 29% of the girls had never had any advice from parents, though over half would prefer to discuss problems with their parents. The majority of those who had been given some information by parents or teachers found it inadequate or unspecific. 43% of the girls and 35% of the boys would have liked more instruction at school. 50% of the boys and 56% of the girls thought they knew all that was necessary, yet when we turn to the experienced young people, we see the risks that are taken. Knowledge of venereal disease was limited, and of 10 boys who thought they might have contracted a disease, only 4 had been to a clinic and only one to his doctor. Five girls thought they had a disease but only three reported to a clinic. Although 84% of boys and 82% of girls claim some knowledge of birth control, 25% of the experienced boys never used any contraceptive; only 43% always took precautions. 61% of the girls never used a contraceptive; 45% never insisted on the boys doing so; only 35% always insisted on the boy taking precautions.

It is estimated that one girl in three who has sexual intercourse will become pregnant, and in thinking about this possibility, 41% of the younger boys and 39% of the older boys felt that it could not happen. 24% of the younger boys and 35% of the older ones would marry the girl, only 4% of all the boys would try to get rid of the baby, while 8% of the younger girls and 6% of the older girls make this suggestion.

It is clear that sex instruction alone would have little effect upon the sexual behaviour of young people. More accurate and specific information might make them aware of the consequences of their actions, but one fact emerges with striking clarity, and that is the difference of approach to sexual activities by the two sexes. At all levels of age or experience, girls seek more permanent relationships and fewer partners. All see marriage as the goal and the majority expect this to be a faithful relationship, although here again the sex difference is strong, 62% boys and 89% of the girls.

64% of the boys would like their wives to be virgins, and 85% of the girls would like to be virgins at marriage. 61% of the girls think sex before marriage is wrong, only 35% of boys agree. 42% of the girls think it is all right for boys to enjoy sex before marriage, but not girls. Only 23% of boys agree with this inequality.

The lessons to be drawn from this report call for serious study. We must look at ourselves, our values, attitudes and behaviour, and seek to understand how these are conveyed to the young and in what ways they may be helped to evaluate the conflicting and bewildering influences that impinge upon them. Modern parental permissiveness can and should lead to integrity and informed choice. We cannot put the clock back and return to restrictions and chaperones, but we can, in the words of a teenage boy, 'Give them a sex education suited to the age we live in'.

Rose Hacker.

The next issue of The New Era will contain among other items . . .

Part Two of Elizabeth Richardson's **Lateness, Absence and Withdrawal.**

Sweden's New Comprehensive School by Virginia Rowley.

The Duty to Comment – World Affairs and the Teacher by James Henderson.

Order your own copy and introduce The New Era to your friends and colleagues.

Associate Editors

Australia: Donald McLean & Loris Russell

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Lucile Lindberg

Editor: Elsie Fisher

32 Earls Road, Tunbridge Wells, Kent.

Editorial

The Duty to Comment

(World Affairs and the Teacher)

The worst disservice a teacher can do his pupils is not to comment on the news, the second-worst is to comment in a prejudiced manner. Through comment by omission he is conniving to create the impression that news of world affairs need not concern the ordinary person: through biased comment he is more or less consciously perverting even that small but infinitely precious measure of truth, which the attempt to reach an honest viewpoint about any situation can reveal. Both as citizen and teacher he is abdicating his adult moral responsibility.

If, on the other hand, he tries to do his duty, he will have to acquire the capacity to comment by design. This means that he must be able to throw the events of the passing scene into a context meaningful to himself and his pupils. For this he requires to possess certain constants of reference, which he can use as a kind of touchstone to prevent the news from

merely appearing as 'one damned thing after another'. The three constants of reference, relevant to the contemporary world scene, may be conveniently labelled:

- A. Political: The bursting of nationalism.
- B. Socio-Economic: Food and Population.
- C. Spiritual: Shared Human values.

Let us now apply this triple touchstone to three actual current problems in different parts of the world, and observe how effective it is as an instrument of diagnosis and prescription.

In Great Britain today there are just under a million coloured immigrants. Their presence has undoubtedly created a problem of relationship between them and the white natives of this island, which neither of them had anticipated. Both in terms of direct personal human contact and in terms of official policy and attitude, a challenge to its capacity for tolerating difference has been issued to the British people. In dealing with racial matters arising from this fact, such as coloured-white proximity in housing or in school and before attempting to deal with any one specific example in, say Bradford or Battersea, it will be wise to establish the

CONTENTS

Editorial: The Duty to Comment.

Sweden's New Comprehensive School.

Lateness, Absence and Withdrawal Part II.

Cultural Transition in a Nigerian Secondary School.

Congress of Historical Sciences.

James Henderson

Virginia M. Rowley

Elizabeth Richardson

Nicolas Hawkes

J. J. Tomiak

following constants:

- 1) Politically: in the twentieth century world of global interdependence and rapid communication, national immigration and emigration policies have to be subordinated to the supranational demands of population control.
- 2) Economically: Modern industrial and commercial enterprise requires man-power irrespective of colour, and 'colour' only becomes a contentious issue where social conditions are so bad as to compel a sitting majority of citizens to seek out a 'scapegoat' minority of aliens.
- 3) Spiritually: No colour is 'better' than any other though different coloured people often behave differently because they have been differently conditioned.

So much for the diagnosis: as for the prescription, see that to any particular example of colour prejudice the above three considerations are applied so far as individual or collective imperfection permits. For instance, arrive at an estimate of the British Government's error or correctness in its recent Immigration bill.

'Yes, sir, but do you think immigration should be limited to 8,500 a year?', questions the pupil persistently, and then it is the teacher's duty to state his viewpoint.

A second example is news from the battle-front in Vietnam. How do the constants of reference apply here to the report, for example, that a party of Vietcong guerrillas have blown up an American ammunition dump?

- 1) Politically: The Vietnam situation is a reflection of post-colonialism, young nationalism and Great power ideological rivalry.
- 2) Economically: There is a struggle for ownership of the land when for the first time in history the common man in his millions has become aware that he can do something about claiming his basic human rights.
- 3) Spiritually: A tragic contemporary example of man's inhumanity to man whenever he feels his ego-identity menaced.

After diagnosis there must again follow prescription, which can be briefly summarised as political freedom for the indigenous population, economic aid for the establishment of a livelihood economy, and recognition as between North and South Vietnamese and those with whom they are in relation of 'the self that they share with their fellows' (Mumford).

'Yes, Miss, but suppose your boy friend was fighting in them ghastly jungles?' presses a pert but persistent teenager, and then too it is the teacher's duty to state her viewpoint.

A third example is the news, arriving after or before some disastrous conflict between nations, that a United Nations 'Presence' or party of 'Observers' has arrived at the trouble spot.

- 1) Politically: This is evidence that 'the world is not mad but merely growing' — from nationalism to its next phase of supra-nationalism.
- 2) Economically: The Equipment and payment of a UN 'Presence', of UN 'Observers' and even more of a UN 'Peace-keeping Force' are costs which must fall on UNO, and therefore UN members, if they want the global control of violence and the establishment of the rule of law, must be prepared to subscribe their share.
- 3) Spiritually: More and more individuals are being challenged to identify and obey a new code of loyalty, namely to the sovereign demands of a world society before, and as the only guarantee of, the security of the formerly sovereign nation state.

In this third example, it will be noted, prescription has become one with diagnosis: an actual instance of this is the dispute over Kashmir where over and over again commentators have been emphasising that Pakistan and India cannot long sustain a truce that does not become a treaty.

'Yes, but, there have surely always been wars, and there always will be wars,' pursues the adolescent so-called 'realist', and then too it is the teacher's duty to comment.

Finally, it is worth making a small technical point, namely that in selecting items of news for regular, say weekly, comment, a convenient criterion is the one used in this article, namely one domestic event

to two international ones and always at least one promising occurrence to every two negative ones. The duty to comment must never lead the teacher into becoming smug, priggish or pontifical: if he can find the right thing to say, then let him follow Bernard Shaw's advice and say it 'with the utmost levity'.

James L. Henderson

Editor's Notes

Independent Education — a New Trust

The formation of a new non-profit trust out of the firm of Truman and Knightly has interest and suggests that private industry can often be more progressive than doctrinaire educationalists at any level. Here is a social experiment that may save life. Financial surpluses of the trust will in future be devoted to assisting through scholarships and bursaries among other ways boys and girls from Britain and other Commonwealth countries who might be prevented from benefits of such education through lack of money.

This should bring a breath of life to a major modern issue. The real issue is between administration and life. The fact that a great many comprehensive schools have had brilliant success is no reason for wiping out all independent schools. We cannot in the present state of our knowledge or lack of knowledge estimate the value of tradition to a school or college. We cannot be sure that in a system of state education only freedom to experiment will remain. Experiment is essential to life as is freedom. Education has to introduce each individual to life. This is a very delicate operation. Should the school not suit the individual child, and if we are to preserve the individual, misfits will occur. Independent schools have saved many lives.

Giradoux in 'The Mad Woman of Chaillot' has a scene where a gendarme is taking particulars from a man who has tried to drown himself. He takes his name and address and thinks of arresting him. It is the mad woman who says that what a policeman should do to a would-be suicide is to talk to him of the glory of life not ask him to complete the necessary form.

Sweden's New Comprehensive School

Virginia M. Rowley

PHILOSOPHY AND GOALS

In today's highly technical world, a nation's vitality depends, in large part, on the ever-increasing skill of its people. In a democracy, it is also incumbent upon the government constantly to broaden and equalize the scope of educational opportunities for all children. Thus, rapid economic, social, political, and cultural changes have required modern nations to revamp their educational systems in reference to goals, school organization, curriculum and methodology and to extend the length of free, compulsory education for its youth. Sweden, a country long-noted for its progressive outlook, is now in the main-stream of educational change, geared to meet the needs of its evolving society.

Investigation of school reform started in Sweden in the early 1940's and in 1950 Parliament decreed that an experimental nine-year school be established. The experiment proved so successful that in 1962, Parliament resolved that compulsory education be extended from seven to nine years for all children. This means that normally a child will enter school at age 7 and graduate at age 16. The new Comprehensive School, called the "Grundskolan", is being introduced gradually and should be fully established by 1973.¹

The new school has no qualifying examinations and is divided into three departments, Lower, Middle, and Upper, each of which consists of three grades. The nine year school will be the common school for all Swedish children and youth of school age.

The goals of the Comprehensive School are many. Primarily its objective is to help develop cooperative, dynamic, and creative citizens necessary for the perpetuation of a democratic nation. Thus, at the core of the new program, is the full cultivation of each pupil's personality, talents, and interests, regardless of differences in abilities and backgrounds. 'Pupil activity, clarity, individualization, communion, and co-operation'² are the key words defining the purpose of the nine-year school.

SCOPE OF PROGRAM

The new system provides extensive preparation in academic and skill fields such as mathematics, languages, social studies, science and technology. However, in keeping with the goal of developing the whole child, music, art, and literature will be an important part of the curriculum. It is hoped that by giving attention to the cultural and social aspects of education, a foundation will be laid for a continuing desire to further one's education, to use leisure time in a more meaningful way, and to engage in creative community projects.³

In reference to organization, each subject in the curriculum provides for two types of courses, a basic course and a more advanced one. Technical teaching aids are stressed as are modern teaching methods and the fuller training of teachers. Also significant is the emphasis on small class size in order to accomplish the goals of heightened pupil activity and individualization. Normally, no class will have more than 25 pupils in the Lower Department and 30 in the other two Departments.

In order to provide for basic unity of educational experience, all pupils in one annual group in the Lower and Middle Departments study the same subjects and take the same course. Likewise, all pupils in a class are taught by the same teacher.

In grades 7 and 8 of the Upper Department, an attempt is made to have classes consist of pupils who were together in the same class in the Middle Department. Although in grades 7 and 8, pupils still study a common nucleus of subjects, differentiation is provided by freedom to choose various subjects from special optional groups.

Grade 9 has nine streams or groups of studies within five sections, from which pupils and their parents are free to choose. Four sections contain two streams each, one practical and one more theoretical. By the end of the ninth grade, pupils will have had a total of 283 weekly periods, with grades 5-9 having 35 periods a week.⁴

DEPARTMENTS IN GREATER DETAIL

Lower Department

As previously, children will normally start school at age seven at the beginning of the autumn term.

Subjects taught will be arithmetic, religion, local history, Swedish, music, handicraft, beginning in grade 3, and gymnastics.

Among the changes are the extra period afforded arithmetic and Swedish each week. Now, too, infant teachers are in charge of the Lower Department and, therefore, will also teach grade 3. During their training, these teachers will receive intensified instruction in individualizing the curriculum to meet the needs of each child.⁵

Special attention will be given to class size, with new classes usually being formed after the register reaches 25. In a regular group, first grade children will have 20 periods a week, in grade 2, 24 and in grade 3, 30. In a type B class, consisting of children from several grades, pupils will have 21, 23 and 31 weekly periods respectively.

Middle Department

This Department covers grades 3-6. Pupils in regular classes will have 34 weekly periods in grade 4 and 35 in grades 5 and 6. In classes consisting of several grades, there will be 33 periods in grade 4 and 35 in grades 5-6. Again, class size will remain relatively small, with a maximum of 30 pupils per class.

At this level, the core subjects of the curriculum consist of mathematics, Swedish, English, religion, history, geography, nature studies, and social studies. At all times, attempts are made to correlate the various subject areas and to adapt teaching to the interests and needs of the pupils. Here teachers are regular elementary teachers, replacing the earlier infant school teachers.

Several important innovations have also been made in the Middle Department. English, the first foreign language studied, is now begun in the 4th grade, one year sooner than previously. By introducing English earlier, it is hoped that students will gain greater facility in a foreign language at a younger age and that the pressure on foreign languages will be reduced in the Upper Department. Proficiency in oral and written language will be stressed, with early methods emphasizing the children's ability to imitate the teachers' voice. Swedish will also receive more attention, with an additional weekly period. Both radio and television are being stressed as supplementary aids in teaching English.⁶

Another significant change is the emphasis on handicrafts for both boys and girls. In the Middle Department all children will take 20 periods each of textile, wood, and metal work. In the 6th grade, domestic science may be exchanged for one of the above, if the local school board so decides. At the sixth grade level, too, parents and pupils must now decide on the optional courses to be taken in grade 7.

From the brief description of the curriculum of the two lower Departments, it is evident that a rich and varied foundation, based on modern educational principles, is being laid for the more advanced studies of the upper level of the Comprehensive School.⁷

Upper Department

It is at the upper level that most of the new procedures of the school reform are being introduced. Despite the many changes which take place with movement into the Upper Department, consisting of grades 7-9, a strong effort is made to make the transition as smooth as possible.

In the Upper Department, there is again, a common core of subjects but, for the first time, students may choose from a wide range of optional courses. These choices are made by parents and pupils at the end of the spring semester of each grade. In this way, programs can be readily individualized and children's needs and abilities can be more fully satisfied.

During grades 7 and 8, attempts are also made to keep children in the same class as in the Middle Department. Therefore, the practice of dividing classes as to subjects, marks, or optional courses, is not followed. It is hoped that this type of grouping will help develop social cooperation and a feeling of comradeship among pupils. Furthermore, as yet another way of extending educational democracy, programs are being worked out to equalize the educational system in urban and rural areas and to reduce differences in vocational status.

Similar to the Conant program in **The American High School Today**⁸ is the concept of separate subject grouping according to individual interests and abilities, so that a student may be in an advanced science class but in a regular language class. It has also been decided not to begin streaming or specialization until the 9th grade,

when the pupil is 15, in order to give sufficient time for individual interests to develop. Furthermore, keeping children of different abilities and backgrounds together for a longer period of time should help advance the goal of developing cooperation amongst different individuals and groups, so necessary in a democratic society.

Grade 7. All pupils in grade 7 have a common core of subjects consisting of mathematics, English, Swedish, civics, religion, biology, physics, domestic science, gym, music, handicraft and art. These subjects constitute 30 weekly periods. The remaining five periods consist of an optional group of subjects, which students have chosen at the end of the 6th grade.

These optional groupings are as follows: German-French; German-French and Swedish-mathematics; German-French and typing; handicrafts-typing and Swedish-mathematics; handicrafts. No division of students into classes on the bases of marks or optionals is made. For the most part, classes consist of the same pupils who were together in the Middle Department.

The choice of optionals made in grade 7 is not final and a pupil may later switch if he so wishes. Strong cooperation from the home is especially necessary in the Upper Department, since parents share in choosing the optional courses pupils will follow.

During the 7th grade a student may start a second foreign language or postpone its study until the 8th grade. The second language is either French or German. It is significant to see the amount of time devoted to foreign languages as well as to science and mathematics in the Upper Department.

Grade 8. The compulsory core subjects in the eighth grade are physics, chemistry, geography, history, civics, including theoretical vocational orientation, Swedish, mathematics, religion, gym, music, art and handicrafts. In reference to the last three subjects, students take all credits in one field if they so elect. English is no longer compulsory, but students may continue its study if they wish. Pupils may also begin learning French or German, if study was not begun in the seventh grade.⁹

An important innovation in the eighth grade,

continuing into the ninth, is the practical vocational guidance program. This service is provided for all, regardless of the stream chosen in grade 9. As preparation for work experience students receive vocational orientation in civics classes in the two upper grades.

After this theoretical foundation, pupils then spend three weeks at different places of work in order to gain a knowledge of various occupations. While half the class is in the field the other half is in school where they can then be given more individual attention because of the reduced student body. So far, this aspect of the new school program has been exceptionally well-received.

Grade 9. During the spring semester of the 8th grade, pupils make their final choice, that of the optional stream they will follow in the final grade of the Comprehensive School. There are five sections with a total of nine streams or types of grouping from which to choose. Again, pupils and parents make the choice, with the school providing the information. The five sections are as follows: theoretical; general; technical-mechanical; office and distributive trades; domestic science and nursing. Each section has a more theoretical and a more practical course.

The practical streams are intended to extend basic training ranging over broad spheres of economic life. Since there is no direct vocational training in the ninth grade, the more practical course in each section provides a kind of pre-vocational orientation. Two other streams, one in aesthetics and the other in forestry may also be established if the local school board approves and the demand is heavy enough.

In the more theoretical streams 7 out of 35 periods are optional while the core subjects consist of Swedish, mathematics, religion, civics, history, geography, biology, physics, and chemistry. In the more practical streams, 22 out of 35 periods are spent on optional courses. The core subjects are Swedish, civics, geography, biology, music, art, handicrafts, and gym. Flexibility is provided in pupils' programs, since an initial choice does not bind a student to one stream.

Throughout the school system, including the ninth grade, special instruction is provided for those pupils who show persistent learning difficulties or

who have physical disabilities. These pupils are either taught in special classes such as those for children with defective sight or hearing or they are part of a regular class but receive additional instruction. A reading clinic is an example of the specialized instruction available. Such clinics are under the supervision of specially trained personnel. In dealing with learning difficulties, great stress is placed upon cooperation between school and home.

MARKS

Grades are given at the end of each semester, beginning in grade 6. Instead of the previous letter grades, numerical ones are now given ranging from 5, the highest, down to 1, with 3 being an average grade.

Normally, a child cannot be held in one class more than 2 years. When a school is contemplating holding back a child for the second year, the parents must be consulted. For a variety of reasons, parents, themselves, may request that their children be kept in the same class for a second year. This cooperative decision-making by home and school is another noteworthy characteristic at all levels of the Comprehensive school.¹⁰

FUTURE PATHS OPEN TO GRADES OF THE COMPREHENSIVE SCHOOL

The streams entitled humanities, preparation for higher studies, technical, mercantile, and social-economic have relatively the same rating and pupils may advance from any one of these to higher education. Usually additional language, mathematics, and science courses must also be taken, depending upon the particular stream, if a student wishes to qualify for advanced study.

Those pupils in the practical-technical, commercial, and domestic science groups qualify either for direct admittance to their occupations or for additional training in vocational schools. The goal of these students is employment in their skill field either immediately upon graduation from the 9 year school or relatively soon, thereafter.

For a large number of occupations it is not important which stream is chosen in grade 9. Therefore, the risk of making an improper choice of streams by those pupils intending to go on to the

Continuation School is insignificant, since the work there is highly specialized as compared with the instruction in the Comprehensive School.

THE CONTINUATION SCHOOL

This type of school is a completely new addition to Swedish education. These 2 year schools are voluntary and are still in the experimental stage. It is planned that these schools will be of three varieties: technical, commercial, and general, the latter including social-economic subjects, as well.¹¹

These schools will not have an examination system and will provide advanced education for pupils after graduation from the Comprehensive School. Students do not have to attend immediately after graduation from the ninth grade, but may work in their field several years before returning to school. Thus, the Continuation Schools are also open to adults who wish to improve their skills.

CONCLUSION

The extensive scope of the new educational system will require many new buildings, teachers, texts, materials, and audio-visual equipment. Thus, it is wise that the Swedish government is introducing changes gradually and on a continuing experimental basis.

All in all, however, the Comprehensive School promises to bring a broadened and enriched education to all Swedish citizens regardless of background and differences in abilities. Fundamentally, the outstanding strength of the new program is its goal of developing the human resources of the nation to an ever-increasing degree, not only for the good of society but also for the welfare and happiness of each individual.¹²

These reforms hold promise and give inspiration to all who strive to offer an education commensurate with the potentialities of children and the demands of the present era. They challenge all responsible persons, as well as educators, who want to give youth realistic educational experiences for their development into good, active, and responsible citizens of the modern world.

Footnotes

1. Torsten Husen, "School Reform in Sweden: A Liberal Democracy Adopts the Comprehensive School System", **Phi**

Delta Kappan, Vol. XLII, No. 2 (November 1961), 86-7.

2. Albert Read (trans.), **The New School in Sweden**, National Board of Education Series No. 65 (Stockholm: P.A. Norstedt and Soner, 1963), p. 5.
3. Anne Phillips McCreary, "The Swedish School Reform Observed by a Foreigner", **International Review of Education**, Vol. IX, No. 1 (1963-64), 84.
4. Husen, 'School Reform in Sweden: A Liberal Democracy Adopts the Comprehensive School System', 89.
5. McCreary, 'The Swedish School Reform Observed by a Foreigner', 85.
6. Gustaf Ogren, 'Mass Media in Swedish Education', **The Yearbook of Education** (1960), 423-25.
7. Husen, 'School Reform in Sweden: A Liberal Democracy Adopts the Comprehensive School System', 90.
8. James B. Conant, **The American High School Today** (New York: McGraw Hill, 1959).
9. Read (trans.), **The New School in Sweden**, pp. 36-9.
10. G. Sanhueza, 'Swedish Schools Rate their High-School Curriculum', **The School Review**, Vol. 7, No. 4 (Winter 1962), 410.
11. Read (trans.), **The New School in Sweden**, pp. 44-5.
12. Husen, 'School Reform in Sweden: A Liberal Democracy Adopts the Comprehensive School System', 91.

Lateness, Absence and Withdrawal

Elizabeth Richardson

Lecturer in Education, University of Bristol.

*PART II:

THE GROUP AND ITS LOST MEMBERS

LINKING NOTE:

In the first part of this paper in November, I suggested that acceptance of the time framework of meetings is by no means automatic or unquestioning in the study groups with which I work in the Bristol Department of Education. Early attempts to shift or shorten meetings indicate reluctance on the part of the students to commit themselves fully to a strange and sometimes baffling experience; conversely, attempts to extend meetings beyond the prescribed time limits indicate a wish for a more dependent relationship with me. At later stages in a group's history, the phenomenon of lateness takes on a symbolic significance also: a student who is repeatedly late for meetings is likely to be tolerated and protected, perhaps because he represents for others their own continuing wish to limit their commitment to the group, whereas lateness or even near-lateness on my part, however unavoidable, gives rise to quite strong feelings of deprivation and anger.

(iii) The absent sub-group: splitting and reintegration

In the groups of which I am writing not all lateness or absence implies a repudiation of the group or lack of commitment to its task. No group can be immune from the stresses of a crowded time-table, and no individual can escape from the problem of coping with conflicting demands on his time. A

*Part I of this article appeared in our November issue.

field trip or an expedition of some kind may be arranged in connection with another part of the course. Sometimes a school visit or an interview for a post will fall on the same day as a group meeting. A woman with a family may have to take time off to look after a sick child. Some purely personal and quite unpredictable crisis prevents a member from turning up to a meeting. Illness may keep someone away.

At such times the remaining members of the group may or may not have had warning about the intrusion of the interfering activity or the unavoidable delay. Usually the absence of the missing member will be remarked on; sometimes it will be ignored. Anyone who misses a number of meetings may, to all intents and purposes, be forgotten by the group. Yet his empty chair will be there to remind the others of his existence, unless someone has deliberately removed it, and sooner or later people will begin to ask questions about the reasons for his absence or voice their assumptions about what those reasons may be.

If a break in attendance affects only one member of a group, the others are able to maintain their solidarity without much difficulty. But if two or three members are drawn away to some rival activity, the group is virtually cut in two, not only during the meeting directly affected by it, but also in the meeting that sees the return of the absentees.

Now the feelings that are aroused in this kind of situation seem to be further complicated by the difficulty either sub-group has in assessing the relative importance of the work being done by the other. Thus, when three members of a group arrive ten minutes late one wet November afternoon, in heavy boots and dripping wind-jackets, explaining that they have just got back from a geography field trip and asking the group to excuse their unconventional appearance, they manage to convey to the others a curious kind of double image: on the one hand they are the playboys who have escaped from libraries and real study; on the other hand they are the real workers who have clearly had a strenuous afternoon. The rest of the group are not quite sure whether they themselves should be feeling superior and scholarly or inferior and lazy.

One particularly small study group, meeting twice a week in the summer term, happened to include two

geographers, known to be quite close friends, who had to miss two meetings to take part in field trips. The first of these was a combined geography and biology trip, and the work was being done on the Mendip Hills. The day was fine and sunny. And the prevailing mood in the five remaining members who met as usual in my room was envy. They spent some time talking, in a fairly light-hearted fashion, about the way in which the field trip had been planned. It was known that the students were working in pairs — each pair consisting of a geographer and a biologist. It was also known that four women had been 'left over' when the pairing had been worked out, and had consequently been deprived of male partners. It soon became evident, as the talk about this went on, that the five were identifying themselves rather strongly with the four women who had been left over; furthermore, they were entertaining a fantasy that the two absent members — despite the fact that they were both geographers — were at that time forming one of the pairs working on the Mendips. While intellectually aware that the work on a field trip must be strenuous and exacting, this depleted group evidently saw it on the emotional level as a kind of party with a distinctly sexual component.

Later in the meeting these feelings turned in a new direction, and the group began to deal with their envy of the absent pair by splitting them: thus the man came under heavy fire as someone who had adopted a flippant attitude to the group's work, whereas the woman was praised as a useful, even indispensable member who was now being sorely missed. Moreover, when the pair returned the following week, the group continued to use this mechanism, taking the male geographer to task for repeatedly 'acting a part' in the meetings instead of 'being himself'. They attempted, one might say, to turn him into a sacrificial victim. His reaction to this treatment somewhat surprised the group, for later in the meeting he turned the tables on them by putting on an even more blatant act than usual, declaring the group to be dead and in need of resuscitation, casting himself as a very dogmatic chairman in an entirely farcical meeting, aggressively ordering his geography colleague to support him in his new role, and successfully holding up the real work of the group for nearly half an hour.

In its last meeting but one, this same group found

itself split in two, when four of its members decided — after discussion with the others — to join another kind of expedition. This was a visit to a local historic monument that was being organised in connection with a course on the history of art which they were all attending. As the expedition was due back at five o'clock, it had been agreed that these four should rejoin the group for the last forty-five minutes or so of the meeting.

The prevailing mood of the three who assembled in my room at half past four was not envy, but rather a determination to regard themselves as the steady, dependable nucleus of the group; and in fact they maintained this attitude to themselves up till the time when the absentees were due back. They were also able, during this phase, to convince themselves that they were functioning better in the absence of their colleagues, and even that they were now enjoying a closer and warmer relationship with me. But from five o'clock onwards there was a gradual fall in morale. They began to see themselves as the dull, unenterprising members of the group — people who did routine things from force of habit rather than from any sense of commitment. Glances were cast in the direction of the door and the conversation stopped every time footsteps came anywhere near. By 5.30 their sense of loss had turned to anger and they were openly vowing that they did not now wish to see the others return. And then, with only four minutes to go, three of the four rushed into the room.

From their flushed and breathless state it should have been obvious that they had not stepped straight off a coach at the front door but had struggled up the hill from the main university building to get to the meeting at least in time to explain. But to the group — and indeed to me — they merely looked as if they had been out enjoying themselves in the sunshine. They were told almost rudely that no-one had wanted them to come back as late as this and that they were now merely interrupting an interesting discussion. In the middle of this outburst the fourth member crept into the room, obviously amazed and somewhat alarmed at the way in which her companions were being treated.

The friction between the two sub-groups continued in the following meeting. The 'virtuous' three tried to maintain that they were now more closely related to me as a result of the previous meeting, while the

'delinquent' four tried to turn the tables by shutting them out of the conversation. And again an attempt was made to heal this breach by uniting against a scapegoat. For suddenly the geographer who had been the victim on the earlier occasion announced that the person he had really felt angry with, and still felt angry with, was the fourth member of his own party, the woman who had reached my room even later than the rest. The others now seemed to discover that she had been the real target of their anger too: why had she dawdled when the others had made such haste? How could she have been so indifferent? However, she was no more willing to be the sacrificial victim than the geographer had been. After listening to their accusations, she informed them coolly that she had had a perfectly good reason for being later than the others, since she had had to pay the coach driver. So, by degrees, the group managed to disentangle the fact from the fantasy and thus to re-establish its own identity.

It was possible to justify a field trip on the grounds of work and an art expedition on the grounds of cultural education: but missing a meeting to join a weekend camping trip in Wales seemed less defensible, and aroused even more disturbing feelings, both in those who went and in those who stayed. Such was the situation in one group, on a Friday afternoon before the Whitsun holiday. This was a group with a fairly long history behind it, being one of those that met throughout both the autumn and summer terms. An unsuccessful attempt had been made, the week before, to bring the meeting forward so that the campers could leave with the rest of the party immediately after lunch on the Friday and yet not miss the study group meeting. This was one of the three occasions, mentioned briefly in Part I of this paper, when a group nearly moved a meeting to a time when one member would not have been free to attend it, on the grounds that then 'only one person' would miss it.

Five out of the ten members had originally declared their intention of joining the camping expedition. In fact, only three went. One other member — a married woman with three children — was also away, for the third week running. Despite her absence, which had not been unexpected, the discovery that there were seven people in the room, counting myself, instead of the five, or at most six,

that had been expected, produced at first an appearance of good spirits. Yet it was made clear at the beginning of the meeting, by one of the two who had originally intended to go to Wales, that those who had gone had forfeited certain rights; for he proposed cheerfully that the unoccupied chairs should be pushed out of the way. This he himself proceeded to do; but he allowed one of the four chairs to remain in the circle, in case the elusive married woman might be returning. Evidently he saw her as less of a defaulter than the other three, none of whom had ever before missed a meeting.

The actual talk about the party in Wales was amicable enough. Yet, as the session went on, it became increasingly clear that the group felt unable to make any real use of its time. Eventually something of this was put into words by different members of the group. One suddenly admitted: 'I just seem to miss Sara's pattern today.' Another said that he felt there was a sense of loss in the group. Another wondered whether they had been trying to mark time in the hope that they could wait for the others to return and then go on without any gap. But it now had to be recognized that a gap of some kind was inevitable, that the group could not stand still and pretend that time was not passing, and that some difficulty in reconnecting with the absent members when they returned to the group the following week would have to be faced. And for two more meetings, as it turned out, this group continued to be preoccupied with problems concerning the withdrawal and reappearance of individual members and with the accompanying experience of pain, anger and loss in the group.

We have seen that the other group, faced with the problem of reintegration after the splitting into present and absent sub-groups, attempted to achieve it by uniting against one member. Now this group had a readymade scapegoat in the person of Mrs. J., the woman who had already missed three sessions. She had been keeping the group in the dark about her movements for some time, and was coming to be regarded with some hostility. But she had one ally — a member of her tutorial group, who knew more than the others did about her family commitments, and, because he was married himself, was probably closer in imagination, if not yet in reality, to the burdens of parenthood. Moreover, he was the man who had nearly been

sacrificed in the attempt to find an alternative time for the Whitsun meeting.

On one of the three previous occasions when Mrs. J. had missed a session she had sent a message — to say that she was ill. This time she went further and sent a note, via the married man from her own tutorial group. While the group was assembling he drew attention to this note, but said he would not read it out until all were present. It now became evident to me that people were preparing themselves for an announcement that Mrs. J. was withdrawing from the group altogether. However, the note merely offered an apology for missing yet another meeting and an explanation for this particular absence. She had promised to take her children to the zoo earlier in the week and had twice been prevented by bad weather; rather than disappoint them yet again she had decided to cut the group meeting and take them that afternoon.

This note was received in silence. No-one expressed any feelings about it; the meeting went on as though it had never been read out; yet I had a strong impression that everyone felt curiously demoralized. It seemed that they could more easily have accepted her complete withdrawal than this cool explanation of today's absence. When, later in the session, I passed on my impressions to the group, one man said gloomily that 'demoralized' expressed exactly how he felt, and, he thought, how they were all feeling. Suddenly there was an explosion from one of the women, who said she could not understand why Mrs. J. could not have postponed the expedition to the zoo until Saturday. But the bearer of the note reported with equal asperity that Mrs. J. had been quite right to put the children's interests first and to seize the chance of a fine day to redeem her promise to them — a promise twice broken, as he reminded the group.

I believe that the clash of opinion between these two dramatized a conflict that existed in most members' feelings both about Mrs. J. and about the group. For Mrs. J., in asserting her right to desert the group in favour of a pleasure trip, was only doing, for her children, what three other members had done for themselves the week before. The parallel between their withdrawal from the earlier meeting and her withdrawal from this one was evidently too close for comfort; and it was significant that the woman who criticized Mrs. J. so strongly for

putting her children first was one of those who had gone to Wales, while the man who defended Mrs. J. was not.

(iv) The hostile member who withdraws

Now the absentee has a peculiar influence on the feelings and thoughts of those he abandons. For if lateness implies a certain failure of commitment, making other people feel worthy, absence without acceptable cause implies rejection, making other people feel unworthy. In fact attendance at these meetings was remarkably high and it was rare for anyone to miss a meeting without good reason. Towards the end of a group's life, its members would often attempt to account for this strong compulsion to attend regularly and arrive on time. Feelings towards any member who appeared to be withdrawing were always complex. There would be growing signs that people felt offended by this withdrawal and the member concerned might for a while be written off, with a sort of mental shrug. But if he was a write-off, he had to be seen also as a casualty, and feelings of guilt and concern would then begin to creep in. People would begin to ask themselves whether it was he who had failed the group or the group that had in some way failed him.

So it was with Mrs J., with whom the group later made quite specific efforts to come to terms, bringing out into the open both their concern for her and their resentment against her, and seeking, with partial success, to make some kind of relationship with her before it was too late. So it was also with another student, some years earlier, who had attended regularly — though for the most part silently — throughout the autumn term and then in the summer term missed four out of the first six meetings, two because of field trips, one because of illness, and one from sheer forgetfulness. This man discovered to his consternation that he was going to be unable to come to the seventh and final meeting of the group, because he had been called away for interview on that day. He was sufficiently disturbed by all this to confide to another member and to me that he was beginning to wonder why he had missed so many meetings, almost as though he were recognizing a half-formed wish to leave the group altogether.

A week or two earlier the other members had,

somewhat callously, written him off as a 'casualty'. Now, in their sudden remorse over their previous lack of concern for him, they talked of arranging an extra meeting. But as they discussed this, they began to realize that no matter how much extra time they might take, they could not snatch back the time they had thrown away. Nor could they guarantee that, given a second 'last meeting', everyone would be there. And so they accepted the reality of the time limit and faced among other things their own neglect of the absent member and their own guilt about this.

Neither this man nor Mrs. J. had ever implied that their absence was an expression of hostility towards the group, though unconscious hostility was probably present in both. But one group found itself having to cope with a very direct expression of hostility, when a member (Mr. K.) stayed away from the final meeting of the autumn term, while letting it be known that he was in the Department building and that there was nothing to prevent him from coming. He had done the same thing in an earlier meeting, making it clear on his return that he had stayed away deliberately and adding quite bluntly that he had been 'cheesed off with the group'. For the first forty-five minutes of the final session, the others could talk of nothing except the absence of Mr. K., with a growing depression that amounted to a sort of paralysis. Two nagging questions kept recurring: were they to believe that he had chosen this course of action in a benevolent desire to give them something definite to talk about, or should they be feeling angry with him for once again not bothering to come? Had he left the group for good, or could they expect to see him back when they reassembled in the summer term?

The climax came when one of the women, against the wishes of the rest, rose from her seat and started for the door, intending to find Mr. K. and ask him the questions that were so troubling the group. But at this point someone who had seen him just before the meeting divulged that he had given two reasons for his decision to stay away: he had not slept at all the previous night; and he felt that the group was a waste of time anyway. Thus he seemed to be simultaneously appealing to the others for sympathy and delivering an unprovoked attack upon them. Strangely enough, this announcement produced an immediate sigh of relief, and the woman returned to her seat, as though all the questions had now

been answered.

This absent member, as the others came to realize, had succeeded in dominating the group for three quarters of an hour, at the same time reducing them to a state of helpless demoralization. It was almost as though he had sought to kill off the group an hour and a half before it was due to end. Not until the others could acknowledge their anger were they able to shake off this influence and turn to the task that faced them in that meeting — the task of ending the first long phase of their history. Mr. K., having made his gesture, did return to the group in the summer and took an active part in the discussions, which were based on incidents from school practice. Furthermore, he made amends by being one of the first to bring a problem forward for examination. Significantly enough, the situation he described was one in which he had felt himself to be abdicating as a teacher, encouraging his pupils to waste time rather than urging them to use it profitably.

Occasionally a group had to face more complete withdrawals than any that have been described so far. Two out of the ten study groups actually lost a member after the opening meeting, and a third lost one after the second meeting. These events were not recognized at the time as having had any emotional impact on the remaining members. Yet there was, it seemed, an effect.

When the withdrawal took place after only one meeting the whole process of emotional commitment to the study-group work appeared to be slowed down. It may be significant that the only two groups that suffered this early loss of a member were the two in which I worked with colleagues instead of on my own: in the first group my colleague was another member of the Department staff; in the second I worked with a member of staff from another department. In both years, we came to feel that the students in these groups were unusually guarded; and it was only towards the end of the term that they began to recognize and come to terms with the difficulty they had experienced in developing a relationship with two staff members in such an emotionally charged work situation. I cannot help feeling that the withdrawal of one member in each of these two groups was an expression of resentment against our partnership; in a sense each of them may have been making a

protest on behalf of his group. At the same time, their withdrawal must have exacerbated the difficulty for those who remained, making them more cautious than they might otherwise have been. And indeed, in both groups there was in the end some recognition of the lasting effects of these early withdrawals.

The third example was rather different. This man made it clear during the first two sessions that his decision to join the group had been made despite a dislike of taking part in group activities. In the second meeting he found himself under attack because of the views he expressed, and it was just after this that he formally withdrew from the group. He did not imply that he was leaving because of anything the group had done to him, but rationalized his action by telling me that he had a very heavy time-table and was having to let something go. Early in the following session the group became involved in a discussion about outsiders, and began to wonder how they would feel if, at this stage they had to admit a newcomer. Yet no-one had noticed that their number had shrunk from eleven to ten, since I had withdrawn one chair, knowing that one member would not be coming back. When I pointed out these facts, and gave them the reasons as stated to me for this member's withdrawal, everyone was shocked — not so much by the fact of his withdrawal as by their failure to notice that he was not there. In the ensuing discussion about his reasons for leaving, his hostility to the group (and to groups in general) was stressed; but no-one suggested that other members might in any way have been to blame or even that they had been antagonistic towards him. After that session he was to all intents and purposes forgotten, though someone made a hesitant and guilty reference, right at the end of the term, to 'something that happened in the second meeting'.

Months later there was a surprising sequel to this apparently forgotten episode. In the second week of the summer term the group accepted a new member. Individually they expressed themselves delighted that another student wanted to join them. It came out later that several people had immediately perceived him as a substitute for the member they had lost seven months before, and this was actually said, as a gesture of welcome, in the first meeting that he attended. It soon became evident, however, that the new member was not in fact being made to feel welcome at all. The group spent most of that

session discussing events that had led to the withdrawal of the original member, playing back a large section of the tape recording that had been made on that occasion; they then spent most of the next session listening to the recording of the first summer-term meeting, which, of course, had not been attended by the new member either. The more guilt that was expressed about the original, lost member, the more of an outsider did the new, incoming member feel. Since he was not prepared to be ignored, and since certain people in the group became aware of what was happening and drew attention to it, the problem of his inclusion in the group became a subject for open discussion. But at first their indifference merely hardened into resentment about what they took to be his inability to communicate with them. They began to regret that they had allowed him to join the group. Before long however, this mood was superseded by an honest wish to come to terms with the new situation. They began to recognize how, from the first, they had welcomed him merely as a substitute for someone they felt they had wronged, and that they had admitted him merely in order to assuage their own guilt. In laying the ghost of that earlier lost member, they were able to work through the difficulties of communication with the new member and to establish a genuine relationship with him as a person in his own right.

Perhaps this example gives us a clue to the reason for the change of feeling towards the member who withdraws. At first, it appears, the group coldly disowns him; later it begins to be apparent that, although people profess to have forgotten him, he is really remembered and has continued to be a hostile and threatening part of the group's inner life; lastly, if these feelings can be brought out into the open and worked through, he may become an object of concern and give rise to feelings of guilt.

Now everyone at times feels the desire to repudiate the group and leave it. Even the most thoroughly committed members have eventually acknowledged that this is so. This wish, even while it is barely conscious, is sometimes dramatised in an emotional withdrawal from the group which can be very distressing both for the member concerned and for the others, who may find themselves desperately trying to help him to re-establish his contact with them. He may even get up abruptly and leave the room, or — at some later stage — admit that he felt

a strong impulse to do this.

At the same time everyone likes to feel that he is not the kind of person who would pull out of a difficult or unpleasant situation but the kind who would see it through to the end. And so, the member who actually leaves the group symbolizes for every other that part of himself that he wishes to repudiate — the self that would be glad to opt out. We all dislike, and are likely to attack most strongly, those unwanted parts of ourselves that we recognize in somebody else. And so feelings of hostility are projected into the one who leaves, and continue for a while to escape recognition as parts of other people's attitudes to the group. In time, however, it becomes possible for the others to see him, not as a mere projection of their own unwanted selves, but as a person who had a particular kind of relationship with the group while he was a member of it. People now begin to identify themselves with the feelings of discomfort that impelled him to leave and to realize that the hostility was not all on his side. Too late, they may wish to make amends to him; and there may even be suggestions about trying to get him back into the group.

Inevitably, sooner or later, every group ends. The longer it has been in existence and the harder its struggles to search out the truth about its emotional life, the more difficult this ending becomes. And so, towards the end, various forms of withdrawal may occur, almost as though people are rehearsing for the final break-up of the group. We have to recognize that personal commitment to the work of the group, for everyone, must always be accompanied by the wish to assert the right to withdraw. For in the end this is just what every member must do.

SITS. VACANT

A recognised, co-educational residential school is needing 2 qualified teachers in January 1966. The school accepts children with special needs and they are taught in small groups. One teacher interested in remedial teaching for Junior groups and one teacher to include GCE 'O' level basic subjects. Some accommodation available. Salaries based on Burnham Scale. Farney Close School, Bolney, Sussex. Bolney 315.

Cultural Transition in a Nigerian Secondary School

Nicolas Hawkes

The greater part of Nigeria's secondary school population still comes from traditional village homes. The students who emerge successfully from their primary school years then find themselves moving on to the point of no return in their relationship with that traditional background; they are caught in the 'modern sector' of a society which has yet to resolve the conflict between the old and the new ways of life. At the primary schools, which are normally locally-staffed, locally-organised day-schools, the sense of identity remains close to the village environment despite the proportion of leavers in the the south who emigrate to towns, often temporarily. But the teacher in all but the most urban secondary schools can watch the crucial change from the simplicity of the new arrivals to the complex and unpredictable reactions of the mature students to themselves and their society, as they grow to fuller awareness of both. When these young men leave, usually for university or training for a relatively highly-placed job in a town, they have separated themselves from the home background yet, in my experience, have not come to terms emotionally with the conditions of that separation. For the new urban society which they join is in itself still ambivalent and uncertain in its relationship with traditional culture.

These initiates into modern African life are the heirs of the changes and upheavals that have gone on throughout the colonial period. Historically the introduction of Western-type skills and ideas met with various phases of response culminating in complete acceptance of the superiority of the new kind of life and a consequent rush to get children into the schools which were its essential first stage. The apparent thoroughness of this rejection of traditional ways and all that goes with them has in recent times caused alarmed reactions by some thoughtful people at the top, and these may be indicative of future social patterns. Meanwhile it is clear that even the second generation of educated have not effected a harmonious transition from one type of society to another. The individuals caught up in this cultural division are mortally liable to a split in their own emotions which is tragic for their

own lives, and unhealthy for their society; it places a heavy and perplexing responsibility on the teachers in the schools where the difficulty first shows itself.

The first salient fact in the present situation is that the educational system is still regarded as the pipeline through which the fortunate few make their way from the toilsome life of the village to the ease and splendour of the city. Beneath this is the deeper human truth that the fact of background, parentage and cultural inheritance of the village cannot be erased or avoided in the inner nature of the individual. This dilemma can be studied externally, as it often is by the novelists, in terms of the forces working on the individual from his environment and the choices they compel him to make. Experience in a school, working and living with students from day to day, has thrust upon me the necessity of seeing it from the inside, in the light of the struggles in the whole life of young people inwardly unable to choose between two sets of leaders who are available to guide emotional growth. The parental generation may be illiterate, superstitious and scornful of town life and all it stands for. Yet the influences acting most effectively on the student generation urge full acceptance of the values and social prestige of a modern-type job (preferably administrative desk work with the maximum of apparent authority) and the life of the city. The harshest demand made on the individual is that he should, in his conduct and his expressed attitudes, scorn the life in which he was rooted. In its place there is the smart dress, the city enjoyments, the interest in power and advancement, all resting on the basis of material wealth, which the new code demands. The school student feels these pressures continuously, is often deeply torn and shows his quandary in an ambivalence of viewpoint, an inconsistency in action, which are in proportion to his insecurity.

Naturally there is a complete variety of expressed attitudes and philosophies, even within my own limited secondary school experience. There are those who show fierce outward pride in the life of their forefathers, others who try to resolve their conflict by equal ferocity in rejection. Yet the time, the mood, the company, the particular issue can bring out quirks and outbursts that are the complete opposite, as the individual wavers between his poles of loyalty. Most boys, faced with a question on the rights and wrongs of the interaction between traditional life and modern innovations, hesitate in

difficulty and doubt, now going one way, now the other. A fortunate few admittedly seem to have the inner resource to find a middle way for themselves, but these are rare exceptions; my experience is mainly concerned with the ways in which the majority of secondary schoolboys — of high average intelligence, representing the cream of a large local primary school population — revealed the personal problems caused by their position in a changing society.

It is not surprising that those who appear most willing to identify themselves with the old life are drawn from the ranks of less successful pupils. In the school where I taught, the boys who settled down near the bottom of the class order were usually the readiest to regale me with village proverbs and stories, to invite me proudly to visit them at home. Their English too showed a stronger tendency than average to reflect the patterns and rhythms of their mother-tongue. Their lack of school success seemed to foretell weakness in the later advance to the desired goals of the 'modern sector', hence the greater emotional need to stay closer to the mother culture. A number of issues on which boys divided revealed their emotional standpoints; one — as our Peace Corps women teachers sometimes felt keenly — was the status of women. I vividly recall a discussion in a literature class on **Julius Caesar** when we came to the scene in which Portia claims a wifely right to know what her husband is up to in his dealings with the conspirators. A boy whom I knew to be very proud of his tribal traditions gave us a long account of why Brutus should reveal nothing, based on an anti-feminist folk-tale of a wrestler who taught his wife all the holds he knew except one which he was thus able to use against her when, thinking she knew all of them, she challenged him to a contest. This was received by some with approval, by some with mutterings of 'illiterate ideas'. The Young Farmers' Club, which was responsible for the school farm, tended to attract members from the 'traditionalists' and be disdained by their more ambitious fellow-students. Another issue, which concerned me personally, was that of the type of entertainment and drama favoured for the school's internal consumption.

When I first arrived, I tried to encourage the pastime of acting out traditional stories in a sort of semi-spontaneous drama for Saturday-night entertainment. As the school (which had been only

recently founded) grew older and more aware of where it was going, so did interest decline in this innocent activity. I found myself working more and more against a feeling, actively fostered by some bright, city-connected boys and subscribed to in varying degrees by others, that these old stories were primitive and had no place in a secondary school. Boys, even juniors, had increasingly to be induced or even forced by prefects to take part. A pressure group arose in the Drama Committee for more 'European' plays. Finally I had my most resounding success with Shakespeare productions, in



new from
PITMAN

The School Greenhouse

Alan Whittaker

This compact guide for secondary schools is the outcome of the author's experience of greenhouse work in schools, and is intended for pupils who wish to learn about the practical aspects of plant propagation and management. It describes in simple language, with accompanying diagrams, how to build, equip and use the kind of small greenhouse that is within the scope of the average school, and suggests plants that have been found to be successful with beginners.

5s.

Poultry Keeping for Schools

Alan Whittaker

The author is a practising Rural Studies master, and in this book he has provided a simple guide for pupils in secondary modern schools giving detailed information on all aspects of poultry keeping. All the basic equipment is easy to make and keep clean, and the methods described and the units illustrated have been used successfully by the author in school. If the instructions are followed, pupils should be able to rear and maintain a healthy stock, and even show a reasonable margin of profit.

5s.

Available from all booksellers

Pitman, Parker St., London WC2

which all were eager to take serious part.

We were far in the 'bush', a long way from any sizeable town, and many of our students had never seen one. Attitudes to this unfamiliar world were well brought out in an essay I set entitled 'Why I would, or would not, like to visit Lagos'. The more confident, widely-travelled boys predictably recounted the joys of the place. The others divided between those who spurned city life as decadent and dangerous, and those who humbly desired to go to such a strange and wonderful place as they imagined it to be. Both showed villagers' feelings of doubt mingled with awe towards the city. Later I set another essay to the top class on the value of traditional Arts and Crafts. Only one boy understood the full nature of the issue in today's Nigeria and showed calm wisdom on the need to select the best and reject the undesirable. A few devoted themselves to righteous defence of ancestral skills. Most saw no real harm in their destruction and replacement by manufactured goods and Western-type arts, but advanced spurious arguments in favour because they thought that was what I wanted. My habit of collecting local pottery — on behalf of the National Museum — was likewise regarded with detached amusement by most but with pride and interest by a few.

My desire to probe further was satisfied on one occasion when a class spontaneously suggested a debating motion, 'that we are happier than our forefathers'. Before the debate began, the majority was strongly in favour of the motion. Speakers who tritely listed the material blessings of modern civilization were not apparently challenged. But then two or three very intelligent and persuasive boys came out and distinguished with great perception between happiness and civilization, and stressed the difficulties and complexities of modern life in contrast to that of the simple, unquestioning forefathers who were 'immune to their condition'. The doubting and uncertainty which lurked below the previous shallow acceptance of the supremacy of Westernised ways was visibly converted within a few minutes, so that the final count was a 17-7 victory for the opposition. Even those who had spoken 'for', swung over and voted 'against'. And who could say whether the same pattern would be repeated two years later, or in minutely different conditions?

For although the surface trend is away from the village and towards the town, and likewise for the values and priorities represented by each, the underlying sense of divided loyalty remains. Even where a general pattern seems to operate, it does not mean that individuals show a consistent transition from one position to another. The boys who had attacked the old drama and begged for Shakespeare might come out in violent support of traditional wisdom, whether at village or continental level, if they thought it maligned by an outsider. The same anti-feminist mutterer against being taught by the Peace Corps girls would turn loudly against the traditional status of women if he thought his hearers expected it. Especially strong was readiness to resent Europeans who too boldly took a stand for or against the virtues of the 'primitive' life. If I visited, or referred in detail to, a village, its human products would be hurt or indignant at anything less than high praise. Yet if I showed too great an interest, or attempted to encourage my students more, in studying village life, I might well be thought to be trying to 'keep us backward', or prying into matters which did not concern me. Where there are such deeply ambivalent feelings towards the mother culture, it is hardly surprising that the educated opt for simple rejection as an apparent answer to the disturbing inner conflict when they finally reach their prestigious urban jobs. But the sad truth is that only a handful succeed in mastering as individuals the personal dilemma which reflects the division in society; for others there are only superficial ways out.

How truly successful these are for happiness in adult Nigerians I cannot tell. But the signs of instability are clearer at an earlier stage. In a newspaper article not long ago, a leading Nigerian academic ascribed the university student disturbances, which from time to time disfigure the campuses, to this personal and cultural insecurity. The Michelmores postcard incident involving the Peace Corps at Ibadan comes to mind. In my own experience one **characteristic of secondary** schoolboys is especially due to the need to buttress the individual sense of identity in this situation. That is the tendency fiercely to identify with a group. The group may be frankly traditional in origin, such as the tribe, the village or the Native Authority area, or a school group serving the same purpose — the House, the Form, the Club. This can

lead to contentiousness between such groups, jealousy of others and a host of unnecessary disputes. In the adult world, tribalism is the strongest continuing feature, often reflected in politics, as any follower of West African news will know. Thus both in schools and outside, the paradox is frequently found that the loudest rejecters of 'bush' traditional life will be among those most guilty of tribalism in their choice of friends, business associates and political preferences. From my reading I could add that the same pattern is sometimes repeated in religion, as fervent Bible-readers and church-goers turn to ju-ju in times of great stress, showing that the adoption of a Westernised, urban pattern of life does not go to the root of individual problems and uncertainties. The deeper disharmony breaks out in this multiplicity of ways.

If my account seems harsh, let me say at once that I intend no blame or denigration of individuals. My thesis is that they are the tragic and innocent victims of the social-cultural situation to which they are born. It is in the secondary school that awareness of, and response to, the division in society begins to manifest itself in the way I have described. There is therefore a heavy responsibility on the shoulders of teachers to try to meet these deep personal needs and to assist every student in the dire search for a single and harmonious canon of values to guide him through the perplexities he has to face in his social environment. In the final analysis this sort of guidance can only come from Nigerians who have themselves gone through the process and arrived at a maturity. Such men are rare and not always ready to perceive the need. The European teacher is doubly at a disadvantage in that he has not himself been in the situation of his pupils and that he comes up against the very equivocation of feelings which is itself a part of the problem. Just how much this can work against the well-intentioned outsider was shown when a Peace Corps colleague and I, both young men, attempted to start a small senior Discussion Group far too soon after our arrival in the country. We were moved not so much by perception of the problems discussed in this article (which is a product of longer acquaintance) as by the need to break the narrowness of exam-dominated school life and introduce a wider range of ideas. But we began by trying to consider the question of change in society when new ideas and institutions

push through the old shell and make an advance. In addition to running counter to received notions of formality by having the meetings in our own houses (with biscuits) and not wanting a committee, we occupied most of the first two meetings with a discussion of changes within traditional society in such matters as house-building, transport and other potential fields of innovation. Within hours of the second meeting we found that we had stirred a ferocious hornets' nest. Our purpose quite misunderstood, we were accused of trying to expose the primitiveness of African life, of stealing the secrets, of offering the biscuits as a sort of bribe and goodness knows what else. Attempts to explain only made it worse; in the end the sooner it was all forgotten the better.

It was only later that we understood our blunder, rooted in the features I have been considering. I still think that a great deal can be done by openly facing the emotional difficulties and not pretending that they don't exist. But of course this can be done only when a basis of personal understanding has already been established between teacher and students. In good time I achieved something by talking to boys whom I already knew as friends and who had already begun to share their confidence with me. Such a state of mutual confidence should arise most naturally and most beneficially between Nigerians, without the intervention of remote Europeans. The final solution will, I hope, emerge eventually when a majority of secondary students are the children of parents who themselves previously made the first crucial break with the past. Meanwhile, as the first generation creates itself, the need is greatest for wise and understanding teachers, who are capable of recognizing the divided and complex nature of Nigerian society and the consequent implications for the growing individual in his quest for identity.

TEACHERS AND PARENTS. Some more families required to join four others in starting a humanist experimental school on a country estate near a university town. Some capital required. Teachers to offer physics, maths, history, geography, music, languages. Analytic-philosophical cum scientific approach; concern with moral education and wisdom for living; objective, humanist orientation to history and society balanced, experimental curriculum. Write c/o The New Era, Box 207, 32 Earls Road, Tunbridge Wells, Kent.

The XIIth International Congress of Historical Sciences

(Vienna: 29th Aug. - 5th Sept.)

J. J. Tomiak M.A., B.Sc.

The times when 'history' could be considered a single subject belong to the ages now long past. In the exciting but exacting field of historical research the process of investigation has unavoidably attained nowadays a very advanced degree of specialisation. It is important to note that within the vast range of highly stimulating inquiries, the history of educational ideas and institutions attracts at least some attention in the international meetings of historians. It is good to know that this subject can absorb at least some of the minds of those who have decided to devote their lives to the study of the past. One cannot, however, help feeling that this is far from being enough.

The XIIth International Congress of Historical Sciences, which took place in Vienna between 29th August and 5th September 1965, was certainly well attended. Around 2,500 delegates from over 40 countries spent a whole week within the walls of the renowned Alma Mater Rudolphina, which is this year celebrating the six hundredth anniversary of its foundation. A great variety of fascinating themes were closely examined. They ranged, chronologically, from the problems connected with the roots of ancient Cypriot civilisation and the Mycenaean colonisation, through the numerous aspects of life in medieval and modern times, to the assessment of the impact of the German Military on the political and social life of Germany during World War II. Quite obviously, foreign policy, military history, maritime expansion of European countries, nationalism, internationalism, social and economic developments, as well as many other highly specific topics, received very considerable attention.

The four impressive volumes of the 'Rapports', numbering together over 1300 pages were prepared beforehand and distributed amongst the participants before the beginning of the Congress. They included nearly one hundred papers presented by many outstanding scholars. The actual work during the sessional meetings was all centred around these reports, which received a great deal of

attention and provoked numerous arguments and counter-arguments. This phenomenon was quite marked, but also quite understandable, as the reports dealt not with facts alone, but ventured deeply into the problems of interpretation, correlation and relative significance of the available historical data. The contributors represented a great many countries and ideologies, but the dominance of European historical thought and particularly of the French and German thought was a little too strong for a perfect balance of opinion in an international congress of that kind, even though there were several valid reasons for it.

The history of educational ideas and institutions received only a rather limited attention in the deliberations at the Congress and was in fact confined to two major themes. The first one was connected with the research into the fundamental significance and decisive character of Humanism and the Reformation for many subsequent developments in European civilisation. The second one dealt with the growth of the universities and their importance for the lay and ecclesiastical authority during the Middle Ages and the Renaissance. Richard M. Douglas of Cambridge, Mass., developed in his paper entitled 'Ideas of Work and Vocation in Humanist and Protestant Usage' an interesting argument for making an important distinction between the concepts of 'Vocatio' (a calling) and 'Genus Vitae' (a free choice of a career), the two important determinants in shaping a man's life in the post-medieval society. Prof. Otto Herding of Munich University stressed in his paper 'Zur Problematik humanistischer Erziehungsschriften, Textforschung und Menschenbild' the decisive role of the earlier Italian humanist writers such as Petrarca, Enea Silvio, Francesco Filelfo or Battista Montovano for the subsequent developments north of the Alps. Prof. Pierre Mesnard presented a paper 'La pédagogie de Jean Sturm et son inspiration évangélique (1507-1589)' and stressed the insistence of the great pedagogue upon systematic education, based upon 'l'imprégnation, la continuité et la progression'. He gave ample proofs of its influence upon the whole pedagogical thinking in the age of the Renaissance and upon the later writings of Comenius. These three papers, belonging to the shortest of all the papers presented at the Congress, but very representative because of their tri-lingual nature,

certainly touched upon a very important element in the common European humanist tradition. One can only regret that in comparison with other, often extremely profound and searching studies, these essential features of historical development in the field of educational ideas and institutions received so limited an attention. This is an interesting development. Is it mainly due to the fact that the historians of education prefer on the whole to be content with the study of purely national traditions and national institutions alone? Or to the fact that the experts on comparative education find the challenge of the present so demanding and the prospects of the future so fascinating that they do not like examining the past? Surely, life is multi-dimensional and will always be so. The different individual national developments in the field of education acquire their full meaning only by being examined against the background of a wider European or even world context of the common cultural heritage of man. Perhaps the next, the XIIIth International Congress of Historical Sciences in Moscow in 1970 will provide a welcome change in this respect. But if this is going to be, in the remaining interval, some thinking must be done.

Recorded Poetry

The Oxford University Press in collaboration with the British Council have produced 'The Argo Book of Recorded Verse' edited and directed by George Rylands, and covering seven centuries of recorded work by English poets from Chaucer to Yeats. The readers include such names as Peggy Ashcroft, Richard Burton, Michael Redgrave, John Neville, Prunella Scales and Patrick Wymark. The readings offer the world a selection of some of the best of English poetry sensitively read to bring out the beat and to enhance the finer shades of meaning.

Poetry is to be read aloud as well as read alone just as music is to be played. It is hoped that this series will introduce many of the young to some of the greatest poetry read by some of our most noted readers and encourage them to want to read poetry themselves. For everyone should learn to enjoy reading as well as listening to poetry. Bob Dylan may indicate a need.

The first volume to be published is 'The Romantics'. It can be had cloth covered for 18s. or paperback for 13s. 6d. and relates to nine new discs with readings from the works of Blake, Wordsworth, Coleridge, Byron, Shelley, Keats. Volumes of the other recorded poems from Chaucer to the romantics and after them to Victorian Poetry and The Twentieth Century will appear later.

Cradles of Eminence

Victor Goertzel and Mildred George Goertzel
Constable, London 1965, 42s.

This book is a study by a research psychologist of the Camarillo State Hospital and a past President of the National Association for Gifted Children in the USA of the parentage, education and early influences on some four hundred well known figures of the twentieth century. The criteria, which the authors used to select their case material, was 'eminence' in the sense of having become 'important enough to their contemporaries to have books written about them.' (p. vii) Ten chapters report somewhat anecdotally the parental and other pressures which can be observed to have been at work on characters as diverse as Hitler and Schweitzer, Olive Schreiner and Eleanor Roosevelt. The eleventh chapter 'reconnoitres among the findings' and offers a curious collection of observations,

e.g. 'Nearly half the fathers were subject to traumatic vicissitudes in their business or professional careers.' (p. 272)

or 'Among explorers and adventurers, there is almost always a history of accident-proneness.' (p. 273)

Although full of information, the book is somehow not as interesting as might be expected: it is a volume however which educationists could browse in with pleasure and many a wild surmise.

James L. Henderson.

Look Out

A Contribution to World Studies by

JAMES L. HENDERSON M.A., PL.D.

(Senior Lecturer in the Teaching of History and International Affairs, Institute of Education, University of London)

With a foreword by **Joseph A. Lauwerys D.Sc., D.Lit., F.R.I.C.**

(Professor of Comparative Education in the University of London)

Obtainable (Price 5s. 6d. postage included or in quantity on sale or return basis) from

The Administrative Secretary, New Education Fellowship,

55 Upper Stone Street, Tunbridge Wells, Kent.

Books Received

Great Neighbours USSR

A. Cash; Ward Lock Educational Co. Ltd.; 12s. 6d.

Shops and Shopping

M. Harrison; Ward Lock Educational Co. Ltd.; 12s. 6d.

20th Century News

H. Webster; Ward Lock Educational Co. Ltd.; 12s. 6d.

Government

J. W. Hawley; Ward Lock Educational Co. Ltd.; 12s. 6d.

The Population Explosion

C. W. Park; Heinemann Educational Books Ltd.; 6s.

Ourselves and Others

Beryl Harding; Heinemann Educational Books Ltd.; 6s.

The Small Screen

Alan Hancock; Heinemann Educational Books Ltd.; 6s.

Morning Worship for Schools

Harry Young; Ward Lock Educational Co. Ltd.; 12s. 6d.

Family Grouping in the Infants' School

L. Ridgway & I. Lawton; Ward Lock Educational Co. Ltd.; 21s.

Equality and Power

R. V. Sampson; Heinemann Educational Books Ltd.; 35s.

Education Today - Programmed Learning in the Schools

J. Leedham and D. Unwin; Longmans Green & Co. Ltd.; 10s. 6d.

English Now & Then

D. C. Measham; Cambridge University Press; 10s. 6d.

Treasures of Yesterday

H. Garnett; W. H. Allen; 45s.

SITS. VACANT

Assistant matron required January 1966 or sooner by recognised co-ed residential school dealing with children with special needs and needing individual care. Nursing experience an asset but not essential. Farney Close School, Bolney, Sussex. Bolney 315.

INTERNATIONAL CONFERENCE

Shaping the Future - New Educational Thinking

on

1. Personal Fulfilment

2. The New Perspectives on Human Destiny

3. Automation, its use and abuse

4. The Roots of Morality

Organised by The New Education Fellowship, in cooperation with the English New Education Fellowship, with the assistance of the Hopkins Funds and Unesco.

PLACE AND DATE: Bishop Otter College, Chichester, England. 4th-11th August, 1966.

AIM: The aim of the Conference is to try to find some means of giving young people a positive outlook on the future.

Additional information to our November announcement:

The authors of the 4 Working Papers on which the Conference is based are:

1. Personal Fulfilment - Mr. Wyatt Rawson.

2. New Perspectives on Human Destiny - Dr. James L. Henderson.

3. Automation, its use and abuse - Dr. Entwistle.

4. The Roots of Morality - Dr. James Hemming.

The following speakers have kindly agreed to lecture at the Conference: Professor Borghi, Italy; Professor Mialaret, France; Mr. Lionel Elvin, United Kingdom; Professor von Hentig, Germany.

A number of Registrations have already been received. To avoid disappointment please register early.

REGISTRATION FORMS are obtainable from: The Administrative Secretary, NEF, 55 Upper Stone Street, Tunbridge Wells, Kent, England.

